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Pathways Along Five Rivers, Punjab, India

The Pathways of the Church

BY THE REVEREND JAMES G. CAMPBELL, D.D., Sargodha, India

THE Church of the Panjab may be likened to God's vine planted in Sialkot by the Gordons before the mutiny and watered with tears. The story of the Church is one of growth and fruitfulness. It has its roots in the Eternal. The Psalmist looked over a nation lying in defeat and eclipse and wrote the 80th Psalm. The Church of the Panjab has deep resources for wavering faith in this psalm. "The vine of Thy planting is ravaged by wild beasts and is burnt with fire" and "Let Thy hand be upon the man of My right hand," — the hope of the past greatness of Israel and the Messianic hope for the future.

We are known throughout India as the Mass Movement Church made up of the depressed classes. Yet the first two converts baptized were a Sweeper and a Brahmin — the highest and the lowest. The main pathway was to be among the lowly. God so ordered it as He was hewing out the pathway of growth and the pioneer leaders heard His voice and followed on. Old lame Ditt was the "man of His right hand" who limped back forty miles to his outcaste home, faced bitter persecution and in the end won his family and inaugurated a policy of keeping converts in their villages. In the early beginnings there grew a determination to refuse no one on account of his lowly origin and not to uproot converts and debase their manhood by having them dependent upon the Missionary. Present day surveys have vindicated these policies. Christ wants to be vindicated in the market places and in the mud homes of India.

The little group of ignorant, humble Christians has grown into a Synod of 7 presbyteries and a community of one hundred thousand people.

The First Church Gujranwala, India.

This vine has been and is endangered on every side. Although the Church of the Panjab is His vine, it needs many intercessors, and God desires our sharing in its needs through prayer. In 1925 there were 89 organized churches. In 1935 it had grown to 123 organized churches. In 1925 there were 45 self-supporting congregations and in 1935 there were 111. The year's increase in church membership in 1925 was 1795. The year's increase in 1935 was 2975. The total Christian community was 51,260 in 1925 and 89,629 in 1935.

Not all of this growth has been among the depressed peoples. Men of high castes who became Christian leaders will long be remembered as mighty men of old who helped to lay the Church's foundations amid the contempt of their relatives: a contempt based upon the utter abhorrence of caste people for the outcaste Christians, and not appreciated nowadays with India turning to recognise the demands of the sixty million depressed peo-

(Continued on page 272)

The Church of Lyallpur.

New Pathways in an Old Land

Bible Schools

BY HARRIET JONGEWAARD MILNE, Gujranwala, India

IN the fall of 1940 and 1941 many District Missionaries began to use the entire itinerating season for helping in Congregational Bible Schools, instead of itinerating from center to center, and visiting each village where there were Christians, for a short hour. In Gujranwala District, Presbytery Bible Schools had been held for several years. They had been held on the Mission Compound and people had come from their villages to stay for ten days and lived close to the place of the meetings. Congregational Bible Schools are different; they meet in a village center and are organized by the Congregation. In the past year of itineration in Gujranwala District 12,538 Christians attended Bible Schools. At Synod time many pastors testified to the great blessing to their congregations through the medium of the Bible Schools.

After the first Congregational Bible School had been held in Gujranwala District there were requests from seventeen congregations for help in conducting Bible Schools. We were in the midst of the Fourteenth Bible School, that first year, when one evening at dusk a group of village men came to our camp. They had come twenty miles on foot with the one purpose of making arrangements for a Bible School in their village center. They were sorry that they had not planned this sooner but they must have the help of the Missionaries now. Every week was taken up in the Bible Schools of other groups up to the last of March which is the end of a comfortable camping season. What could we do? Synod followed right after and we explained everything very carefully, but the men would not take no for an answer. Finally they said, "We will stay with friends to-night and be back in the morning for your answer. You simply must not fail us." They were there early the next morning in time for the camp worship. They were as tenacious and earnest in their appeal as ever. The ardent desire to help was in the heart of every one but the meeting of Synod could not be postponed, since all ordained missionaries and pastors are supposed to attend. What was to be done? Finally the suggestion was made that the ladies might help them out. At this the young elder who was the spokesman of the party stood up, bowed his head and most earnestly thanked God that through His goodness the door was opened. This man, Arura, was chosen the general committee chairman. The pastor missed Synod and the Missionary returned a day early to be at the last meetings. Although we had been a little short handed for teachers this Bible School was a great success. The first principle is that the School is the congregation's own undertaking.

The second principle is that the Bible and only the Bible is to be taught. The class period is the time for teaching and learning the lesson, as given in God's Word.

1:00-1:15 p.m. Thanksgiving and Praise.

1:15-2:15 Class period.

2:15-3:15 Representatives from each class recite.

3:15-4:15 Exposition of the lesson learned.

7:30 Pictures or Prayer Meetings.

The third principle is that it is a school. An effort is made to impress each pupil with the importance of regular attendance and the importance of a cooperative effort to make it a success by both the pupil and teacher.

The fourth principle is that the school must be carried out without expense to the people in the villages where it is held.

A central place, easily reached by most of the congregation, is chosen. Very few congregations have church or school buildings, so the camp carries a 36x36 foot tent for the meetings. The first year we used matting for seating purposes but we have found gunny sack strips of five or six feet long are easy to spread and tend to keep the classes sitting in straight lines. This helps to keep order and quiet, since jostling and pushing for a place to sit are eliminated. A new bell has been donated by one of the teachers and it is sounded to bring the people to meetings.

A spirit of worshiping in a quiet way is developing in all of the schools. After meeting a week daily for the study of God's Word, a great desire is created in the hearts of many to have a church building in their own village. It takes time to have these desires fulfilled, but they see the inspiration of having a regular place of worship.

In most schools one day is set aside for witnessing. A great parade is formed. The first section is made up of the men with drums and good singers, the second section is composed of women and girls and a third section of men and boys. As many as four and five hundred people have taken part in some of these parades, marching through the villages, singing, repeating Bible verses and selling por-

Lyallpur Presbyterial Bible School, which was held at Sangla Hill. This plan of Bible Study is a new development in the church in India. A week of intensive Bible study where from two hundred to four hundred Christians meet for several days sends them back home to be better witnesses for Christ.

tions. In many places where these parades have been held humbly and prayerfully, there has been a rich testimony.

Very often the evening program is varied by an evening of Praise. Singing parties may come from eight or nine villages. Men and boys, girls and women. Sometimes each family makes up a singing party and the sound of drums travels far, telling of the Christian praise service.

Learning the last year's lessons on Stewardship has been the means of bringing many to Christ. Men and women have promised to become tithers. The last meeting is on Sabbath evening and one from each class is selected to tell a lesson. Between the lesson telling the leader applies the lesson to their lives. One old lady had a terrible time trying to recite the lesson. Up to the last minute before her turn she kept murmuring, "I can't do it! I can't do it!" But at the "say-so meeting" following, she stood up fearlessly and told all that the Lord had done for her and that by His help she would be a tither.

In some cases Bible Schools are being held without the aid of the Mission Camps. In one School, all the help was given by visiting pastors. Each family paid an anna so that tents could be rented. These were placed in an open space between several villages. The day my husband was asked to give the lesson exposition and show pictures, we were both thrilled as we watched colorfully dressed groups coming from every direction singing as they gathered for their school. The attendance was 430. The average attendance 216. A happier crowd would be hard to find. Many expressed the d e s i r e to make this School an annual affair.

The Bible Schools have come into the Panjabi Church to stay. The method of teaching the Word is from God. He has b l e s s e d every effort made. The Churches of the rural communities are flinging wide the banners and singing as they march on this new pathway.

In Education

BY MISS R. JEAN BLACK, Sialkot, India

THE Normal Class in the Sialkot G. B. S. was opened in 1901. The need for such a class was felt for some time but it was hard to find trained women to take over the work. Previous to the training of women teachers, men had taught the girls. This called for close supervision and was unsatisfactory in many ways. When the Normal Class first opened it was hard to interest parents in the training of their girls, so they were paid to attend. Now they pay a small yearly fee, clothe themselves, and buy all the supplies needed for their sewing and handwork.

We cannot use more than thirty girls in practice teaching so the number admitted into the Normal class is limited. The courses cover two years and the girls are prepared to teach the first five classes. A new class of fifteen girls comes in each year. The Normal is supervised by an Indian teacher who is wide awake and ready to take every opportunity to help the girls.

Some teaching is done by using the Project Method that is famous in the American Presbyterian School at Moga. The children choose their project for the year guided by the teacher. The aim is to find a subject which can be related to as many school subjects as possible. Last year one class chose the Sialkot Railway Station. On an appointed day, previously arranged, they visited the station. The station master explained signals, schedules, etc., and showed them the storerooms and various kinds of freight sent by rail. He explained how goods was sent by passenger and freight. The girls got their biggest thrill out of being allowed to blow the locomotive's whistle. They made a model station outside their class room with an overhead bridge, railway tracks, switches, etc., and wrote compositions on the value of the railway to the public and to the village.

Another class chose the Post Office as their Project. They learned how to make out money orders and telegrams. Then they made a collection of stamps of various denominations and had many lessons in arithmetic from them.

Still another group visited the government dairy. They were very much impressed by its cleanliness and the well kept appearance of the cattle. It amused the girls to learn that each driver of a milk wagon, was required to appear before a full length mirror each morning, to see that his clothes are in order before starting out. The children almost wore their principal out chaperoning them to the various places. But the intense interest shown made her effort well worth while.

In spite of the fact that the Government is refusing to give posts to Christian girls until they have filled up the quota of Hindu and Muslim women teachers, we have been able to place nearly all the girls who have completed their Normal Training. A number go to Boarding Schools each year and others into village schools and schools of other Missions.

This eager group of girls from the Sialkot Boarding School are starting out for an interesting and exciting experience. They are going to the station where they will find out many mysterious things about railways, trains, and freight, and where they will discover how the train whistles!

Village Uplift

BY MISS KATHRYN BEATTIE, Lyallpur, India

CAN you picture a village, or a small town as we would call it in some parts of America, in which from 200 to 2000 people live with no school, and very, very few are literate? There is no grass, there are no lawns, for the front yards are fenced in with mud walls as dull as the ground itself and used for the stable yard. The houses too are made of the same dull color, due to the sun-dried brick plastered with mud and straw. One or two houses in the village may be made of real brick, and they stand out as imposingly as the old brick farm house of my childhood in Iowa. The houses may have two rooms, but very few have windows or chimneys. As the women cook the food, tears rain down their cheeks due to the smoke. There are no drains or latrines and in this flat country the black, dirty water stands in the streets until the hot sun sucks it up into the sky again. Should your car cross one of these dirty ditches, the odors scream at you for daring to disturb their filth.

Much of the barnyard manure is used for fuel and the cakes are plastered on the walls with the print of the hand of the low-caste woman or child in the center of each, for they are the ones who make the cakes. In most villages the rest of the rubbish is not carried outside of the village but is piled in heaps here and there, making good breeding places for flies and disease.

No wonder that Commissioner Brayne, a man from beautiful England, was stirred some fifteen years ago to start a vigorous campaign for village uplift. Of course this does not imply that missionaries and officials were doing nothing before this, for we all realize that education and better living conditions go hand in hand with spiritual progress. Mr. Brayne wrote a book depicting Socrates as coming to the village and conversing very simply about the need of sanitation and advantages of other improvements. Most places have refused to exchange the basket in which they had carried the rubbish on their heads for the wheel-barrow.

A village church in India. Amid all the squalor of Indian villages there is to be found in some of them a church, built by the people themselves. — A place where Christians, demonsrate better ways of living.

Windows! why thieves might break in and steal. Ventilators would let in the cold air at night. Chimneys! In my experience, even yet, those that are made are more for show than for use. Before much could be done villagers had to be convinced that something should be done. So most districts have started a better village contest, with district officials as judges. In these contests marks were given for cleanliness, advanced methods of farming, improvement of stock, poultry, seeds, use of pits for manure, home industries (such as soap making), schools for boys and girls, adult education, a library, and anything anybody can think of that would improve the condition of the rural community.

About seven years ago Dr. Heinrich introduced a contest between the two Christian villages of Martinpur and Youngsonabad, which has grown so that now 300 villages take part. The work is under the control of Lyalpur Presbytery and supervised by Rev. W. C. Christy and Malik H. C. John. One new feature that was introduced this year was a Drama Party. The Indian people love acting and plays. The need of sanitation and improved methods of farming were woven into the Drama. Large crowds attended and many more people were reached.

A camp for training young men to carry on this work was held in Martinpur with twenty-seven young men in attendance. The program consisted of projects in Agriculture — grafting of trees, improvement of cattle, poultry, cottage industries and also classes in sanitation hygiene and literacy. At the same time a camp was held for women with a lady welfare worker in charge. These trained young people are trying to bridge the gap between the agricultural experimental stations and the small farmer.

It is fitting that Martinpur and Youngsonabad should be centers for this work, since in these two villages there are over 650 boys and girls in school. Aside from these there are very many away in High Schools and College. Most of the teachers are local men and women.

Boy Scouts are having their part in the rural work by putting into practice some of the things they learn. Much is now being done to get companies of Girl Guides in the Middle Schools and flocks of Bluebirds in the Primary Schools. In Lyallpur Civil District a local Girl Guide Adviser is employed, who helps in getting the companies started and in the training of the teachers to be efficient Guiders. One of the things a Blue Bird must be able to do is to comb her own hair. One indignant mother sent word to the teacher that she sent her daughter to school to learn to read not to comb her hair! Once a week was often enough for that. Those not familiar with the teaching of Jesus have no idea of the spirit of service, but it is fine to see how some of the girls respond.

With all its dirt, dullness and ignorance there is nothing more promising than the villages of India, for in them live thousands of men and women and children whose lives can be changed by the love of Christ and who can be taught His precious Word.

Pathways of Opportunity

Adult Education

BY MISS FRANCES E. BROWN, Zafarwal, India

SOME thousands of demands for the adult primer, "The Key of Knowledge," have been supplied within our Mission borders in the last year. One of our smaller Mission Districts reports, "The demand is increasing all the time. We have given out 150 copies of the primer in the last six months, and at that, all the recognized one-day enthusiasts were refused." We hear of one village teacher who taught twelve adults until they received the Government certificates for the first stage of literacy; and of another who brought eighteen up to that point. However, these enlarging opportunities are not proven as much by statistics as by incidents here and there which show the working of the hidden leaven of a new idea.

One of the interesting outgrowths of the Adult Literacy Campaign is the number of teen-age girls who, after getting a taste of the joys of reading want to go to school. Indo began the adult primer two years ago and to-day is reading in the third class in her village school. Three Sikh girls in her village have done the same thing. Bawi, now aged fifteen, began the adult primer just over three years ago, and the next autumn entered Sangla Hill Boarding School, where she has been promoted to the fourth class, having finished third from the top of her class. When I was in Cambellpur this spring, one of the shining lights of our school there was Sardaran, aged sixteen. She began reading two years ago, and became so interested that she entered the school where she had to sit and read with the smallest children. Now she is in the fourth class, reads everything she can get her hands on, does well in arithmetic and geography, and is teasing to go to the Government School next year.

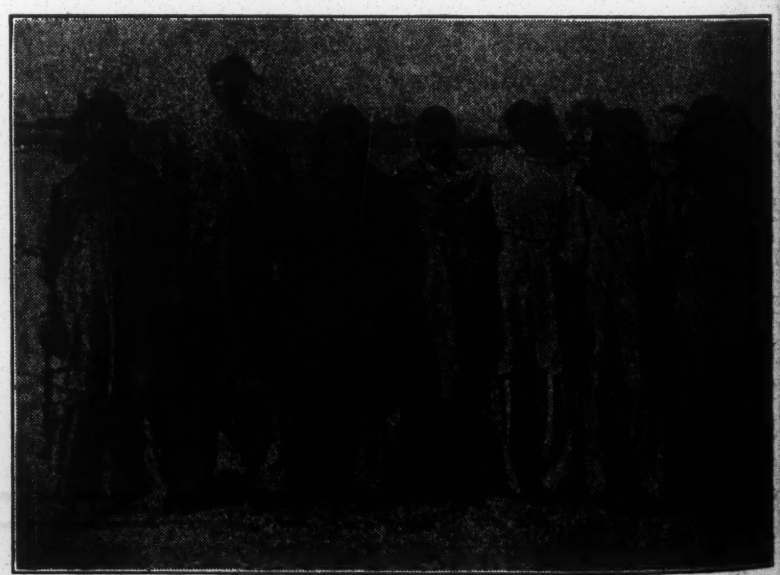
Short term schools for selected groups of girls have proved effective in some places. Two summers we have had a group here in Lyallpur for a week, when we did intensive work on weak spots in their reading and expect to do so again this June. Recently Sangla Hill had five girls in for two weeks. Some of these are finishing the primer and others are reading "The Light of the World," the second book, and are begging to come back for more reading.

One of the principles back of this campaign is the conviction that to have a growing church we must have a literate church with access to the Word of God. In some places we begin to see change and growth. Hafiza, a recent convert, led a missionary society recently in Campbellpur, and read a selection from her Bible; she had learned to read after her baptism. From Sarghoda comes the report of the organization of five new missionary

societies—young women's—, all of them made up of young women who have learned to read within the past three years in their villages. During one of our Bible Schools this winter, illness made it impossible for one missionary to teach her class. We hastily sent for one of the girls who had learned to read and taught her the lessons thoroughly and she taught the class successfully for two days. Zafarwal reports that girls who learned to read last year were most helpful in teaching others this year in the Bible Classes.

A reading contest for new literates was a feature of some Presbyterial programs last year and this. Fifteen contestants took part in Sialkot Presbyterial contest. "The women read from the Gospel of John and could read it any place the judges asked and read with understanding. There was much progress compared with last year." At the Bar Presbyterial in Sarghoda, ten women took part in the contest. One of these women, accompanied by five other women and a boy of nine, walked ten long, dusty miles for the privilege of taking part in this reading contest. And these six were so enthusiastic and eager that after dinner they asked their missionary to hear their lessons "right away" and this had to be done before going to the night meeting. Two more of this group are about to begin reading Mark. In this contest we felt that definite progress had been made in reading. The first prize was a Panjabi New Testament and a rupee, while the second prize was the New Testament. Last year both contests were financed out of gifts from home. This year Sialkot voted a sum of money to carry on the contest themselves.

This campaign is also opening non-Christian doors. In one Sialkot village a woman who had read only to the second class in school taught her niece to read the Adult Primer. The niece, Nawab Bebi, got a new book, "The Story of the Cross" in her aunt's absence and wanted some one to help her read it. Finally she found a non-Christian girl who could teach her. One day the missionary found Nawab



These are girls of the Teen age, who are beginning in the "Key of Knowledge," the adult primer. Even village women and girls have caught a new vision of life. Not only are they eager to learn to read for themselves but they are trying to live up to the slogan "Each one teach one" and are eager to help others.

Bebi and two other girls reading the "Story of the Cross" and a dozen more women gathered listening. After she gave the message to that group, they took her to another house where more women gathered to listen to the same message. From among them, one woman said, "They are saved; we are lost. We have not come to Christ, so how can we have rest? We have not believed so how can we be saved?" The girl who had been helping Nawab Bebi to read was given a hymn book, and the two of them sat down to read to-gether, one girl reading out the words and Nawab Bebi raising the tune. And this girl said, "I will be able to sing all of them by the time you come back again." Other girls also joined in the singing.

Instances of individuals whose lives have a new joy could perhaps be multiplied a thousand times. There is a man in Sheikhupura who began to read last September, and since January has been taking his turn in reading in morning prayers. "At times, especially in the Epistles, he reads more or less haltingly, but still, pretty well." When one mother brought her daughter back to Sangla Hill to school last fall she very proudly proclaimed that her daughter had taught her to read during the vacation. Another woman says, "My two daughters and son have finished the 'Key of Knowledge' and the Gospel of Mark and are now reading the New Testament every day." One married woman in Lyallpur went on from the Adult primer to the Urdu readers and is now seeking to qualify for a government certificate for passing the third class!

This campaign started four years ago with the slogan, "Every Christian literate by 1941." We are very far from that as yet, though we hope this year's census will show some progress when figures are available. But people like Raj Bebi give us hope of future progress. She began to read about two years ago, and is far exceeding our other slogan of "Each one Teach One," for she is teaching at least a half a dozen in her village.

The Bible Training School

BY MISS MARION T. PETERSON, Rawalpindi, India

OUR Bible Training School is not primarily a school for training professional Bible Women, but rather a school where girls may study the Bible as an effective preparation for Christian life and service in whatever capacity the Lord may see fit to use them. Our text-book is the Bible itself, and by the end of two years, though our girls have studied every book in it as thoroughly as can be done in two years, they realize that they have only b e g u n to glimpse the treasures that are contained in it. Our other courses center around the Bible — courses in Practice-teaching, Story telling, Church History, Religious Art and comparative religions. Two mornings a week, the whole school, staff and students alike, becomes a zanana and one girl must give the message suited to the religion and the quality of

the group and in the teeth of all the opposition the group can offer. The girls have no easy time of it, for they must learn to keep their heads and to control their tempers at the same time they are straining every effort to give an effective message. Afterwards, we all criticize and one of the more experienced Bible Women explains how the objections could have been met more effectively.

But not all their practice is on their fellow-workers, for every Thursday small groups go out with the Bible Women, into real zananas and see how these women present their message, and often the girls themselves are given an opportunity to speak to the women. Then once a week they all go out to different centers where they are carrying on Adult Education Projects. In these two and a half years, many of our formerly illiterate Christian women and girls have learned to read the Gospel message for themselves, and we hope many more may achieve this goal.

But what is most important of all, these girls every day get the finest training in home-making and general Christian living that a real Indian mother can give them. Mrs. Samuel gives unstintingly of her time and her experience and her rich spiritual life, twenty-four hours of the day. This is bound to bear fruit in their lives.

But you are no doubt wondering why all this labor and training if our object is not to make Bible women of the girls. Certainly there is still a need for trained Bible Women. In fact, there is a far greater demand for the right kind than we ever hope to fill. As yet only a very small proportion of the

Baking Bread. The Girls of the Bible Training School bake their own bread. The oven shown in the center is a brick and cement structure, heated by burning grass and sticks. It is then brushed and the thin loaves are patted onto the inner wall where they are baked. It is a happy chore to make the daily bread.

Bible Women working in our Mission area have any but the most elementary education; they are doing a noble work but feel themselves limited by their lack of training. Every year they look forward to the ten-day refresher course offered by the Sarah Daugherty Training School. At this school they study some book in the Bible, listen to inspirational talks, derive much pleasure from eating, playing and working and praying with others who have interests akin to theirs.

There are still in our Mission Borders, vast areas that have hardly been touched. There are homes where the Gospel light has never pentrated. It is our earnest prayer that God will lay the burden for these dark places as well as for those in the regions beyond, upon the hearts of our girls, until they will themselves feel compelled to carry the light to them. Already God has begun to answer this prayer, for a Kashmiri Girl, with such a vision for her own people, is expecting to come to us this fall as a student. We do not know in what other strange ways God will answer this prayer of ours.

But we feel that what is even more vital to the reviving of our Church and to the preaching of the Gospel and the spreading of the Kingdom here in India, is a nucleus of real Christian people, not professional evangelists and Bible women, but ordinary neighbors, who have the Word of God so burning in their hearts that whether they be nurses, or teachers, or housewives or ordinary day labourers—they will be witnessing constantly by word and deed, not because they are being paid to do so, but because it is their very life and they cannot do otherwise. Is that

The girls of the Bible School are starting out for adult education work, equipped with umbrellas, book bags, books, pictures and charts. Doors are open to them and many women who had never dreamed of becoming literate have learned the mysteries of the printed page through the service of these students.

too high an ideal? We know that we in ourselves and in our own strength can never hope to turn out that kind of students. But we can give them the Living Word and we can pray and you can pray, and we have the promise that God's own Holy Spirit will pray for them. Is there any limit to the possibilities that can be released if we are only faithful?

How far have we realized this ideal? We confess we have hardly touched it yet. Of our first five students who entered in January '39, only one is now working as a paid Bible Woman. One is taking a course in midwifery, and from all reports, doing active evangelistic work there. Another has started a little school in her village. One was married a few weeks ago and already her non-Christian neighbors have begun to recognize her as a real little Christian and to call her into their homes to tell them about Christ.

Our school is a tiny one. Not many have yet seen the vision for a kind of training that cannot immediately be turned into dollars or cents or into rupees and annas. Here and there God is calling out those whom He has chosen, and we must vindicate that choice in the training we give them, and in the way we uphold them in prayer. He has opened the door of opportunity for them, but the opportunity is just as truly ours and yours.

THE PATHWAYS OF THE CHURCH

(Continued From Page 260)

ples under the leadership of Mahatma Gandhi and Dr. Ambedkar who insist that they have the right for a place in the human family—a share in the good things of life. No one can deny that this change in public sentiment owes its origin to Christ and is one of the fruits of the Vine of His planting.

The great army of emancipated Christians throughout India is a challenge to thousands of unbelievers at our doors. No veneer of social recognition of the upper castes will answer the heart needs of the millions of depressed peoples. There are thousands of Chamars along our Himalayan slopes and adjoining districts, especially Zafarwal, Pathankot and Guadaspur Districts, who are open to the Gospel. Most of them have tried out the so-called Hindu reforms. The Church of the Panjab stands upon the Gospel which won the first hundred thousand and believes that it is sufficient for all their needs. The Pathway of the future lies in the hands of the God who planted the vine. It is bright with the Challenge to be about the King's Business and to make straight in the desert a Highway for that King. May His hand be upon "the man of His right hand" for new victories and a new glory to His name in the land of the five rivers.

The Enlarging Pathways

India on the Industrial Highway

BY F. A. WHITFIELD, Gujranwala, India

THE Panjab! What does it mean? To the United Presbyterian Church, a Mission field—a land of mud villages, dust, disease and a place where God does wonderful things with the clay of humanity. Panjab, as a name, means the land of Five Waters. These rivers are not like the ones which flow through Pittsburgh, Pa. Their banks are not crowded with factories and smoking furnaces. Their waters are fed from the eternal snows of the Himalyas, eternally melting but eternally replenished. These rivers flow through an almost level plain formed by the crumbling of a low ancient range of hills. For untold ages the elements have been grinding the ancient Swaliks into the soil of the Panjab, and they still stand surrounded by that soil which slopes gently to the sea, and which forms the vast fertile plain of the Panjab through which the five rivers flow. In these days, between these rivers, man has dug a network of canals so that the life-giving water spreads everywhere. Under such conditions the people are farmers.

Panjabi farms are not like American farms—each a unit. From ancient days the people had to live in villages for protection and still do so. There are no fences—only a small water channel or ridge of earth dividing the fields. Up to a few years ago everything savored of the land. Cow manure for coal, ploughs of wood, a rope and a leather bag for drawing the well water, earthern vessels instead of metal, ovens and cook stoves of clay and storage bins for the grain of clay. The people produced raw materials and cared not who consumed them as long as they had enough to eat, tobacco for their

Boys who united with the church at a recent communion service. The Boys' Industrial Home not only prepares boys to go out on the New Industrial Highway in India but also to walk in the Highway of the King.

water pipes, some one to loan money for weddings and funerals and lots of brown babies to run around in the warm sunshine in nature's garb.

But the times have changed. Nationalism with its desire for independence has crept in. India wants to manufacture her own goods from her own cotton, from her own hides. She wants to make her own soap, her own steel, her own machines, radios, cars and all the other things she has learned to desire. Research is being carried on and factories are springing up. The old wooden Persian wheel on the village well is now made of iron. Many instead of drawing water in the old way have driven a pipe in their own backyard and installed a crude but efficient pump made in a nearby city. Some plows are made of iron. The village mill is driven by an oil engine instead of the clumsy oxen. Old ways are on the way out. There is a great restlessness abroad. This has all been accelerated by the war and India has already stepped out into the industrial highway of the world.

The Boy's Industrial Home in Gujranwala has been working for years to make it possible for the young men of the Church to take advantage of industrial opportunities. Our boys have been sent to the school with different motives—some for food and shelter for a few years, others with no plan for the future. It has been hard for Christian boys to find work, partly because even after learning a trade they bore the stigma of their background being considered little better than the beasts of burden by their non-Christian employers. Helping the young men of the Church to better themselves economically has been like trying to move a mountain with a spoon. We have faith to believe that the mountain is about to be moved.

A Bible Class in the Boys' Industrial Home. In this school, as in every institution in our missions, the Bible is taught daily. In no better way can lives be fortified to meet life's problems.

For years we have offered training in Shoemaking, Tailoring, Carpentry, Smithy, Welding, Motor Repair and Machine Shop work. We have had in mind as our aim, a higher income for the Christian community so that the Church's program for self-support and Home Mission work could be more adequately supported. After years of patient waiting things are moving suddenly. Many of our Christian trainees have been taken into Government technical services and are doing well. Opportunities open up on every hand for even half-trained boys, on whom the school depends to get routine work done. Applications for admittance are coming in large numbers and the School has admitted more than our Hostel can comfortably hold. Schemes are in the air for new factories and new projects and there are more opportunities than men to fill them. What a change and what an opportunity for our Christian young men. Truly the mountain is moving. The pathway is enlarging industrially. We are trying to put the emphasis in the right place and to send our boys out with habits of daily Bible Study and worship and a sense of duty to God and the Church of Christ.

We look for an expansion of industries to continue after the war and we trust that Christian men will find the means to a fuller and more effective Christian home life and Church life through the training given in the Boy's Industrial Home and Technical School.

Open Doors

BY MRS. MARY SAMUEL, Rawalpindi, India

IT is true with the national awakening, one meets people who are careless and godless and who are seeking the things of the earth first—but it is also gloriously true that there are many in India who are hungering and thirsting after righteousness and who are turning to the Church of Christ to show them the way to God. There is a big call from all sides to preach and to teach and to heal. I am glad for every Missionary in India to-day, whether Indian or non-Indian; there is a big harvest almost ready to be gathered in.

The Christian message has been given systematically in India for nearly 200 years. The Bible has been taught in Schools and colleges. The Gospel has been preached in hospitals and bazaars in Reading Rooms and in homes. Gospel portions have been given away and sold until it seems to be difficult to find people that have not at least one portion of Scripture in their homes. Still from different corners of India comes the call, "Come again with this message, come soon!"

A woman who is the wife of a drunkard has been visited many times and every time she begs the Bible Woman to please plead the cause of the women of India before

the Government. She said, "You women are comfortable and free and justice is meted out to you. Why don't you give us such privileges?" The Bible Woman was able to tell her with certainity that Jesus Christ and His message had changed the status of Christian women and given her justice and freedom.

There are young educated girls and women who long for a chance to come out and confess Christ and join the Church, but their people will not give them freedom. If they come they will have to sever connections with their people and the Church would need to assume their responsibility.

The doors are wide open. Oh! that there were more who would enter in with a loving message! Every one is expecting some strange thing to happen. People seem to be living in fear which is driving them God-ward. In one non-Christian home, I found a whole family of four studying the Book of Daniel to find out just when Christ will come.

A college trained non-Christian woman often comes to my home for talks and I give her a Gospel message. One day I said to my visitor, "I hope you are not bored with my preaching!" She replied quickly, "Oh no, in fact the message is what I come to hear. It brings peace and joy to my heart as nothing else does."

Many have joined the Church. Many more are secret believers. Among this crowd are high and low, rich and poor. What will the harvest be?

Mrs. Mary Samuel sits with this class of beautiful girls out under the trees as she leads them in the study of God's Word, thus preparing them for Christian service in whatever place they may be called to serve.

New Opportunities

BY LAURA CLELAND McARTHUR, Gurdaspur, India

YESTERDAY we visited a village in which there is a group of Chamar workers. It was hot and a number had gathered under a big tree beside the public well—the coolest place in the village. They put a bed for us in the shade and men and women gathered around. Some were doing handwork and some were only smoking, but all listened. We were conscious of the Holy Spirit. All hung on our words. Work was forgotten and pipes put aside and nothing else seemed to matter for the time being. When we urged an immediate decision to accept Christ as their S a v i o u r to-day, there was no refusal. Of course they must consult the Brotherhood, for no decision can be made without, but that their hearts had been touched we could not doubt.

In another village, was a group of Chamars. They seated us politely and then asked us to drink some milk. We never accept milk in the village with any enthusiasm, chiefly for reasons of lack of cleanliness, but we felt that if we said no to these people they would think it was because we felt ourselves above them, so we said we would have some. They were much pleased and felt highly honored, and then they listened quietly and respectfully to our message. They contrasted our conduct with that of the Hindus who said they had taken them into their ranks but would not eat nor drink with them. They seemed to be considering the claims of the One in whose name we had come.

There is a wealthy man within our District, who is a landowner. He knew something of the Christians and their ways of worshiping, so when he first met the Evangelist, he had some fault to find. "This Lord's prayer that you say—why do you say 'Thy will be done'? Wasn't God's will done at creation?" The worker explained that the prayer referred to the Lord's will

A Chamar Evangelist. From among the large group of Chamars who are open to Gospel teaching and who are responding so encouragingly, this young man, a convert to Christianity goes from place to place teaching and preaching the Gospel.

being done by our obedience. That seemed a new thought to him. "But why do you pray for Daily Bread—are you so poor you have to ask every day?" Again the worker explained about our daily dependence upon God, and they talked for two and a half hours. Six m o n t h s later he asked for a Bible. He has relatives in Montgomery, who are Christians, and he went to visit them on the occasion of a wedding, but he went re-

viling them. "What have you found here?" he asked. They said, "We wanted forgiveness for our sins. In the Koran it tells how the Prophet was told by God to ask forgiveness for his sins. If one is in prison, how can he free another? In the Gospel, Christ says. 'Come unto me all ye that labor and are heavy laden and I will give you rest.' We found this and decided it was what we wanted." He was very much impressed by this reply and with the verse "I am the Way," so when he returned home he asked the Evangelist to come and teach him and his family. They have now reached the place where they say they have accepted Christ and ask for baptism. They have dismissed their religious teacher. They are a prominent family and their coming out will doubtless affect others, but they will have to suffer and they need your support in prayer.

One of our villages is inhabited by Khatris (the next to highest caste of the Hindus) and Sikhs (whose men are the long-haired giants of the Panjab). One family of outcastes work for the village. They had embraced the Sikh religion, being called "Mazbi Sikhs." Their relatives were Christian. Going to a Christian wedding they were shown that they did not belong in the Christian brotherhood and they were highly insulted and taking their wedding presents, went home. However it made them think and some time later they asked the Evangelist to teach them and he did. After some months they asked for baptism. They gave up worshiping the grave of a fakir and cut their long hair. They were baptized in an impressive service under a big banyan tree. After the service we went away and left them there, the only Christian family in the village. The fury of the non-Christians burst upon them when they learned that they had become Christians. They offered them 100 rupees if they would once more become Mazbi Sikhs. When this failed, they beat the wife and daughter. The leader in this persecution was the clerk in the post-office. He was reminded that he ran a risk, being a public servant and doing such a thing. So he paused to think. Meanwhile the Christians were going quietly on their way, conducting themselves in such a manner that the non-Christians began to love them.

Open Doors to persecution and peace — enlarging opportunities—lie all about us with a price!

Pathways of Service in Memorial Hospital

BY MABEL YOUNG CAMPBELL, Sargodha, India

THE grounds of our beautiful Memorial Hospital in Sialkot are reached through two stately gate-ways. Through one, by a hedge bordered driveway, the main hospital entrance is reached. From the other down a long vista of shady driveway is seen the beautiful little chapel which stands as a memorial to the beautiful life of Mrs. W. B. Anderson.

Over these main highways there is daily much travel. Pony carts and motor cars bring to the entrance the many who seek health and healing through the care of Dr. Hunsberger and the hospital staff. To the Chapel night and morning go the members of the staff, from least to the greatest, and any patients who are able to leave their beds; there they are told of the Great Physician who has provided the remedy for sin and is eager to heal the soul.

Let us follow in the pathway of Dr. Hunsberger, Miss Lundquist and their helpers as they go on their rounds through corridors and passage ways, upstairs and down, into wards and rooms. Let us see what service they are rendering and to whom it is given. There is much that is beyond us, as laymen, but even we can understand joy on faces and grateful words of those to whom have come relief from pain and suffering and hope for health and a return to family life.

One thing that interests us is that here there is no caste segregation. Hindu, Christian and Mohammedan women lie on adjoining beds, all served alike and in turn.

The number of places from which the patients have come is a surprise but tells us of the reputation for skill of Dr. Hunsberger. Here is one from Multan, others from Sargodha, Rawalpindi and Jhelum, many from Pasrur, Badomali, Gujranwala and Sialkot districts.

Here in the Surgical Ward are old

Miss Kate A. Hill, well known throughout the church, has been Superintendent of Sialkot Hospital ever since the beginning of the new buildings. The management of this large plant, the directing of a corps of workers in the institution, the management of the water system, care of the grounds, the trees, the gardens and the flowers call for the "generalship" that Miss Hill has.

A beautiful vista, Sialkot Memorial Hospital. Looking down the avenue that leads to the front gate; the picture taken between the two pillars (which show in the foreground) of the Blanche Heidelbaugh Anderson Chapel.

friends—a nurse from Pasrur hospital recovering from appendectomy; a teacher from a Government high school who has had a breast removed; and a dear old lady from Badomali district, one of the splendid Christians from Nirowal congregation, who had suffered from a bad burn on her shoulder, arm and back. When the burn healed she was unable to use her arm at all. It has been made right as she tells you by taking some skin from her leg and putting on a patch! As long as you can listen she will tell you of the wonderful skill of the doctor and of the goodness of our Heavenly Father in allowing her to come here.

In a corridor we meet a wild looking person, white, thin and stooping over in weakness, talking in an uncontrolled way. She is a victim of one of the terrible diseases resulting from sin, prevalent in India as in all the world.

In the next room is the watchman from the Christian Training Institute. He was brought in last night with a temperature of 106 degrees.

Upstairs is the children's ward and the babies there are as dear, sweet and attractive as babies are the world over. Here is a wee one of unusual interest, a baby boy, who when a few hours old was found along the highway by the police. He had been abandoned by his mother. The kind and loving care of the hospital will insure for this unwanted little one an opportunity for life and happiness. Many other little ones have found happy Christian homes through the interest and planning of Miss Hill, the efficient Hospital Superintendent.

This little girl from Gujranwala was brought in with a broken leg which had been neglected for ten or twelve days. It is mending nicely now. She shows you the doll Miss Lundquist has given her and smiles happily as she investigates the wonder of its clothes and hair.

Another little girl, Sardaran, we find next. She is about five years old. She has had some trouble in her leg and hip and lies with each leg fastened in its own trough-like stall. She is getting rounder of face and plumper in body because of the good food and milk she is given. We hope she too may some day be able to run and play again.

These rooms are for those who can afford to pay more and outside is the row of family wards where the patient may have her family around her while receiving hospital treatment. Last of all we come to the European rooms. Three or four missionaries, and an English Army Captain's wife are the patients here.

After the patients have been made comfortable the Bible Woman makes her rounds from bed to bed and room to room, telling the story of God's love and His yearning over those lost in sin, and pointing to Jesus the one who alone has the Words of Eternal life.

At the dispensary among the teeming thousands of Sialkot City each day many patients are seen and cared for and told of the Saviour of the world.

It is a life of unending activity for Superintendent, Doctor and nurses as well as for all who have any part in the hospital service, but at even time when the bells call for vesper prayer in the beautiful Chapel, crowned with the cross, symbol of divine love in terms of humble service for needy mankind, they all gather to give praise to Him whose love is the motivating power in all their work and who has called them to walk in the pathways of service He Himself has trod.

PILGRIM FEET

BY MARJORIE WARD ALTER

I've trod the way of pilgrim feet
Up the stern and rocky mountain side,
I've seen weak women on the street
Seeking, seeking where the gods abide.

I've trod the crowded temple bazaar,
Been jostled by bulls and fakirs who leap,
I've seen eager pilgrims come from afar
Seeking, seeking to wake the gods who sleep.

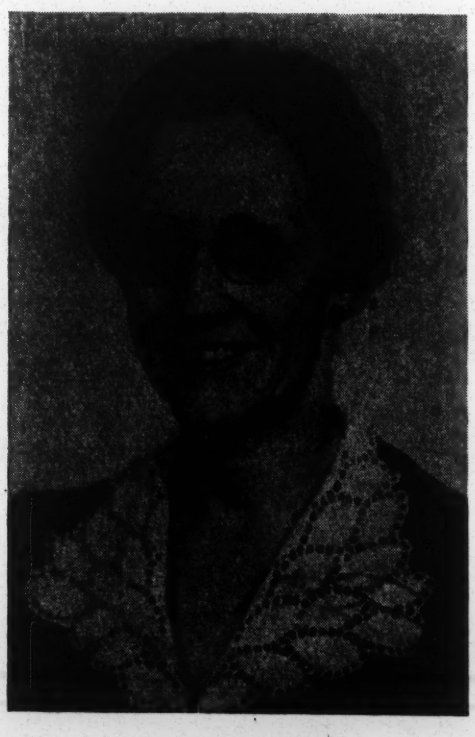
I've trod the way of pilgrim feet
Through fire and thunder and sword,
I've seen a vision, clear and complete—
Seeking, seeking I have found my Lord.

Changes in Board Personnel

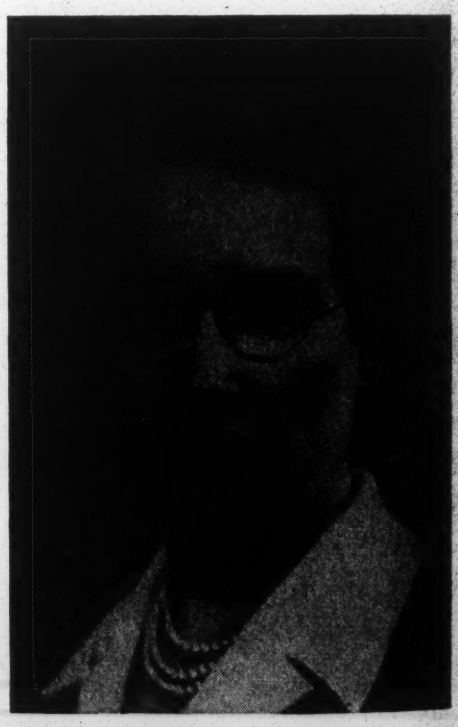
BY MRS. J. D. SANDS

The past few months have brought changes in the personnel of the Board of Directors of the Women's General Missionary Society. Death claimed its most efficient and devoted treasurer, Mrs. J. B. Hill, who passed to her reward on September 5 after forty years of faithful service. Mrs. Ada Kerr Wilson, the Secretary of Negro Work, found it necessary, for various reasons, to resign. She has a record of thirty-one years of continuous service in different phases of the work and since 1917 has been Secretary of Negro Work. Mrs. Joseph Mason also resigned after a few years' service as Recording Secretary because of illness in her family and other pressing duties. It is seldom that so many vacancies occur in such a short time and it has meant extra burdens for some of the already busy members, several of them carrying the work of three or four offices.

Three new members have been elected and have accepted membership on the Board. Mrs. H. Ray Shear, the wife of a Pittsburgh minister who was formerly connected with our Frenchburg, Kentucky, Mission, has been assigned the work of Negro Secretary. She was the First Vice-President of our 1941 Convention held in Washington, D.C. and



Mrs. H. Ray Shear
Secretary of Negro Work

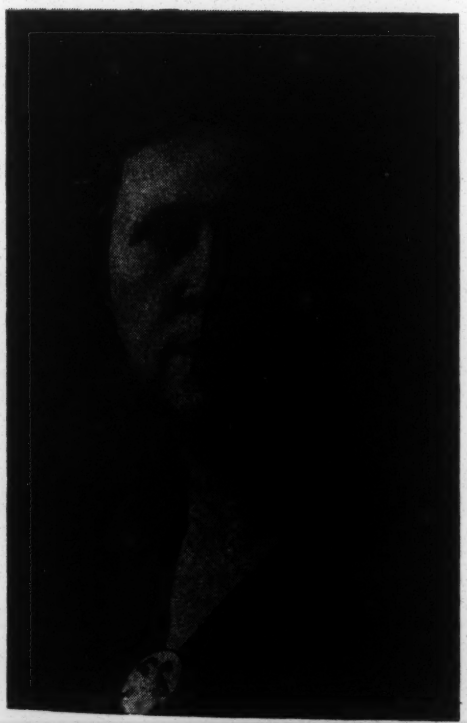


Mrs. Samuel E. Baird
Recording Secretary

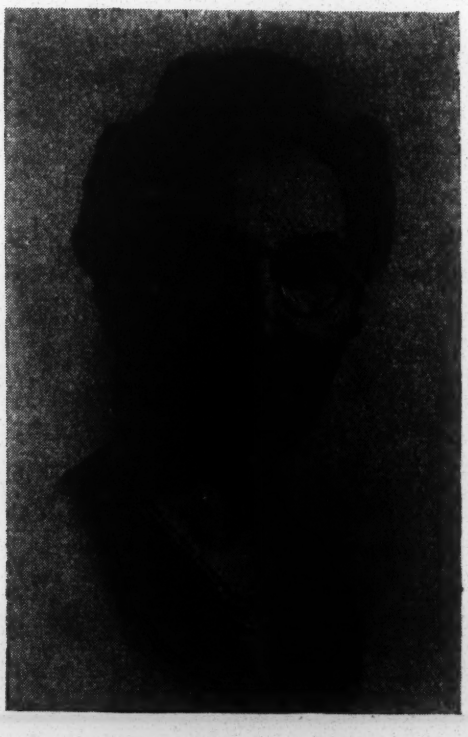
at present is the President of Monongahela Presbyterial. Mrs. Samuel E. Baird, who has for many years been an active member of Allegheny Presbyterial and for ten years its Recording Secretary, has been appointed Recording Secretary of the Board. Very soon after the death of Mrs. Hill, Mrs. Harriet S. Boobyer was elected treasurer. As she was taking up that work, she found it necessary to resign as Temperance and Reform Secretary. This office has been filled by Mrs. G. Virgil Hujtchison. Mrs. Hutchison has been deeply interested in the work of Chartiers Presbyterial and for a time was its President. She is a sister of Dr. and Mrs. Hutchison of Tanta Hospital, Egypt.

Mrs. Robert M. Karr was elected a member of the Board upon the resignation of Mrs. W. P. Wiegering in December, 1939 but she has not been formally introduced to the readers of *The Womens Missionary Magazine.* Mrs. Karr is the wife of Dr. Karr, a professor in the Pittsburgh-Xenia Theological Seminary. For two years she served as President of Allegheny Presbyterial and now she is the very efficient Statistical and Efficiency Secretary of the Women's General Missionary Society.

We welcome these new members to help bear our responsibilities and we ask your prayers that we may all be guided wisely.



Mrs. G. Virgil Hutchison
Secretary of Temperance & Reform



Mrs. Robert M. Karr
Statistical & Efficiency Secretary

Suggested Devotional Service

For Program-Study on "PATHWAYS ALONG FIVE RIVERS—PUNJAB, INDIA."

BY (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1941: "COME" AND "GO."

February: Go, Living Sacrificially:

"Go and sell that thou hast, and give to the poor." Matt. 19:21.

Opening Thought: Matt. 6:19-21.

Song: Bible Songs Hymnal No. 103.

Poem: Words of B.S.H. No. 19, stanzas 1-3.

Prayer-Song: B.S.H. No. 19, stanza 4 and chorus.

Scripture Reading: Rom. 8:1, 6; 12:1-3; Ps. 90:12.

Leader: The story of the rich young ruler who came to Jesus with a most important inquiry is one of the sad stories of the Scripture. There were many things favorable to him: he was young, with many years of possible usefulness ahead of him; he was rich, blessed with great possessions; he was a ruler, honored and influential; he was moral, he had kept all the commandments. He had much; but he lacked much. He lacked the willingness to l i v e sacrificially. He lacked the willingness to put first things first. He lacked the willingness to subordinate the temporal to the eternal. When he came with the question, "What must I do to inherit eternal life?" Jesus said, "One thing thou lackest. Go, sell that thou hast and give it to the poor, and thou shalt have treasure in heaven: and come and follow Me." But he was unwilling to pay the price. He went away sorrowful; for he had great possessions.

It is natural to wonder about the young man's future. It is useless to conjecture. The last we see of him his back was toward Jesus and his face toward the world.

"The holy supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and Me."

Scripture Reading: Mark 12:41-44; Matt. 25:31-46.

Song: B.S.H. No. 3.

Poem:

"O living Church! Thine errand speed,
Fulfill thy task sublime;
With bread of life earth's hunger feed,
Redeem the evil time!"

Prayer: For India. (For suggestions, see 17-22 Days in the Prayer Cycle.)

Closing Song: B.S.H. No. 83.

Mountain Musings

BY MRS. ARTHUR B. McBRIDE, Sewickley, Pa.

LATE autumn days spent in the Mountains of Kentucky give much material for musing by one whose privilege it was to enjoy them. Masses of colorful foliage greeted the eye and the balmy noon, but chill morning and evening, gave zest to the visitors of our mountain communities of Frenchburg and Ezel. The trip was made primarily for the dedication of "The Woods Memorial Auditorium and Ezel School and Community Building" but other Board matters were considered by the Home Secretary, Mrs. Wm. S. Cook, Mrs. Jos. M. Heagen and the writer who were present to represent the Women's Board.

The new building situated between Ezel School and the teachers' home is a massive building, painted white with black trim, large airy windows, and a double entrance door. Inside the building is the ample auditorium with permanent "bleacher" seats in the rear and about three hundred folding chairs which can be placed in the storage rooms at either side of the stage. An attractive, soft, red velvet curtain with a valance edged with gold fringe and a large "E" in gold hung at the front of the platform and when this was drawn there were heavy ecru-colored draperies, these made a very complete stage. The Home Economics Department is on the ground floor, as are also the dining room, science rooms, and the shower rooms which are very necessary when the auditorium is used as a gymnasium.

Much credit is due the superintendent and his corps of faithful teachers for this building was not a matter of a few months but had been a vision talked about, thought over, prayed about and launched in faith. A gift in memory of James and Elizabeth Woods by their children was the first link in the chain, and to that link have been added gifts, large and small, some from the hands of the Ezel school children, from members of the faculty, of the Brotherhood

Woods Auditorium-Gymnasium, Ezel, Kentucky.

and people of the community, missionary societies, men and women of our churches, and the proceeds of the sale of second-hand clothing. But these gifts were not sufficient, so a loan was asked for the balance which these faithful stewards are carrying so bravely, and hope in time to pay off. One ingenious mind conceived the plan of marking the three hundred chairs of the auditorium. To each person (or society) who sends two dollars a chair is assigned and then the name of the donor is burned across the top panel of the chair back.

Had you readers been there for the dedication of that building you would have agreed that the faces of all those who had given their time, energy, g i f t s, and prayers fairly shone with the joy of achievement. The music of the school choruses and the b a n d, the dramatic club's play, the dedicatory service and prayer, the cordial greetings by visitors and the address of Dr. H. A. Kelsey, President of Sterling College, all united to make this a gala occasion. A social hour followed and friends from Frenchburg and other communities met together with happy felicitations.

In my musings I am more and more impressed by the faithfulness of these workers in our mountain missions of Ezel and Frenchburg. Theirs is not a five-day job but a seven-day one! They are really missionaries who teach school to pay expenses. The school work and all its related duties are performed in a well accredited way, and besides, they participate in the work of the Church, in Sabbath School, Y.P.C.U., and in the Missionary Societies. Then, too, away over the mountains to little school-houses or rooms they go on Sabbath afternoon carrying the message of God's love to those far removed from the Church, and calling in their humble homes. This is "a work of faith and a labor of love!"

In the "second-hand c l o t h e s' rooms" we visited there were racks of coat hangers with women's and children's dresses, coats, etc., but sad to say there are not enough men's clothes to s a t i s f y the demand! I wondered if there are not men's clothes in many an attic or in the clothes-cupboard or hanging on a hook in the hall that could well be spared; some one in the mountains could use them. It gets bitterly cold and a warm suit and coat help break the chill winds. "He that hath two coats, let him impart to him that hath none." (Luke 3:11). This is "a marvelous ministry." The parents of nine children walked two miles, then rode twenty-five miles in the bus, and with the proceeds of their savings spent $4.15 for outfits for the family. A bin is built for bundles which are sold very cheap, but often there is a sleeping baby there while mother shops; two babies were parked in the bin the day we visited. One little girl walked four miles with some eggs, and with the money r e c e i v e d for them bought clothes. These sales of clothing are very helpful and if you could see the people coming from the clothing sale with coats and dresses over their arms, others with huge boxes, bundles or bags coming out to cars and wagons and d r i v i n g to their homes miles away you would agree that this was worth while and would want a part in this endeavor.

But the problem of what to put on

(Continued on Page 288)

A Coptic Funeral

BY THE REVEREND HUGH KELSEY, On Furlough, New Castle, Pa.

TWO large black circulars were presented one morning to the missionary. Two hours before death had entered a home. It was in the home of a young man who frequented the Mission house and attended some of the services. Not only custom but friendship demanded a call, so the missionary and a friend went to the house of mourning as soon as lunch was over.

The house stood tall and drab directly on the street, its mud brick walls and closed wooden shutters one dull color. Before the house, completely filling the street, the customary tent was set up, h i g h and square, gorgeously colored within in various patterns, a d i r t y brown without, supported on heavy square poles lashed together with rope.

Inside the tent were four rows of chairs, those down the center back to back, with aisles for visitors carpeted in red and green. Some of the chairs were gilt with vivid green upholstery. The rest were yellow wood, cane seated. Already the tent was well filled, the guests being relatives and men from the offices where members of the family worked, and friends. A Coptic priest or two seemed to have places of honor. Everyone sat silent, or conversed in undertones, or smoked, rising now and then as some man of rank entered, and waited, and waited.

The Greek undertaker backed up his ornate white and gilt and glass hearse, drawn by six horses heavily shrouded in white and purple blankets and hoods. The ubiquitous white and purple cloth flowers were stacked along the curb. Choir boys from the Coptic church leaned on staffs bearing sacred emblems. And still the crowd waited. Inside the house the women cried out from time to time, wailing shrilly.

After an hour the bishop arrived, hurrying into the tent to greet the other priests and a few friends. The choir boys lined up. The men went into the house for the coffin. And lamentations b r o k e loose from the women within, some of them now leaning over a b a l c o n y rail and screaming after the coffin. The whole neighborhood stood around watching the procession, packing the street on either side of the line of men now slowly emerging from the tent to follow the hearse through the town to the church. The walk consumed another half hour, and the crowd reached a church already well filled.

The coffin was set on the elaborate stone catafalque before the altar. The choir b o y s brought out Scriptures and incense pots. The bishop seated himself on his throne at the left of the altar, and six clergymen sat on benches before the coffin. The chairs in the nave s o o n overflowed. The stalls around the walls, even the prayer stands behind the pillars were crowded. The singing was continuous and monotonous, being in part beyond the understanding of anyone. The reading was in Arabic and some of it could be heard. Chants and choruses, kneeling and bowing, waving braziers and reciting formu-

lae, lessons and rubric,—so the service hurried through. Smoke from the incense clouded the stale air and disappeared into the dimness and dust of decades above the arches. It was nearly sunset and the body must be buried before the sun is gone.

Thence from the church the company walked, across the city to the cemetery, following once again the white and gilt hearse and the robed clergy. And at the house the mourners talked and chattered, and slipped away. The tent came down and the house was swept and smoked, and the family went about the work of the next day. The young man stayed away a day or two, sleeping in a friend's house, for all the noise and confusion bored him, and he was embarrassed at the unseemly noise which he knew the foreigners did not enjoy. But he was pathetically grateful that they had given the afternoon to calling on him before all his people and their friends.

MOUNTAIN MUSINGS

(Continued From Page 286)

is not the only one, what to put inside is a grave one. Little undernourished children are fed l u n c h e s at noon, those who are able to pay do so, others through the kindness of friends have provision made for them. A five-cent lunch with a milk dish every day (such as soup, crackers, chocolate pudding or meat sandwich, rice pudding, and cocoa, or shepherd's pie with biscuit, crackers, tapioca dessert, and cocoa), builds stronger bodies, for low mental attitude often is the result of undernourishment. Some school children rise before the break of day, walk four miles with a lantern to the school bus, then pick up the lantern at night and walk back over those four miles to their home. A little seventh g r a d e boy cooks for his father and himself, then walks four miles and rides nine miles in the bus. Surely you will agree that such children need our help for physical, mental, and spiritual growth.

Let us rejoice and be glad for these mountain missions and missionaries. Let us encourage these laborers in this part of His vineyard by our interest, manifested by our gifts—large or small—but mostly by our prayers for them and their ministry to these fine folk (most of w h o m are of Scotch-Irish descent) of the mountains of eastern Kentucky.

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY will be held in Akron, Ohio, June 19-23, 1942. The Local Committee is already at work making plans for this important meeting. The officers of the Convention are working on the program. The Theme chosen is "Holding forth the word of life." (Phil. 2:16) Let the women of the church bear up before the Throne these women upon whom rests the responsibility of this convention.

Good News from Far Countries

The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

BACK HOME IN NASIR

BY MRS. W. J. ADAIR, Nasir, Sobat River, The Sudan.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock" (Isa. 26:3, 4. R.V.). These surely are words to strengthen our hearts in these grim times! How much we need to keep our minds and hearts on Christ when so much of the world is feeling the awful curse of war!

After being an evacuee for some months, I was allowed to return to my husband and home here in Nasir. How I enjoy getting out again in the homes of the Nuer women. They have missed me, they say, and I really believe that they h a v e. They have missed M r s. Dougherty, too, and they say they long for her return. It is a privilege to be their friend and to teach them the mighty, yet simple truths of salvation. The background of the Nuer women is very different from ours; their numerous gods, superstitions and queer customs are a great barrier to be overcome. That there is a God of love is an amazing truth that few of them grasp, since they live in constant fear of the anger of their gods.

I have been getting out early for long walks in the morning from six to eight o'clock. The people wake up early, for many of them sleep outside their huts in the dry season. Two of my best friends go with me as helpers and companions; they know all the villages and all the people in each village. I find that they avoid houses where some one lives whom they do not like, or some one who is an enemy of their men folk. Yet, on the whole, they know the proper approach and this is a great help to me.

I am afraid of the lean hungry dogs of the Nuers. My companions carry long sticks to warn the dogs to be careful. Sometimes a little boy is called to grab the leg of a cross dog and hold him until we are safe.

I find it interesting to visit as we swing along the paths. Some of the visiting may be more like gossip for family histories and experiences are almost too vivid at times. However they only tell me what they think I should k n o w. Occasionally some young men will make some smart remark as we pass them, for they may mis-interpret our early m o r n i n g walks. To tell them that we are going to pray in some village, may, or may not be the satisfactory answer.

The ground is dry at this season and very barren and there is not the danger of snakes as there is when the grass is high and thick. I expect to see some giraffe and ostriches some morning. Herds of wild antelope are not far away. The water holes are dried up and all wild life has to come to the river to drink.

Each stop for us means that the bed, which is either a cow skin or antelope skin, is brought out for us to sit on as we wait for greetings to be exchanged. Then a song is sung and another and yet another, with comments, to make them related to the memory verses, the first of which is John three sixteen. It thrills my heart to hear so many of the women, young and old, r e p e a t this verse along with other verses which they have committed to m e m o r y. The "seeds" are growing in their hearts. We urge each woman to teach another what she has learned and some are doing it. Careful teaching on our

part is necessary and emphasis on simple truths.

Our ten or more bush schools are opening up great opportunities for work among the girls and women through whom we may develop Christian communities. The Nuer people are asking for schools and furnishing the houses for them.

We Adairs (Mr. and Mrs. Adair) are having a Teachers' Conference this week for the study of plans and methods in Bible teaching and class work in the "three R's". There are definite subjects required by the Sudan government and we are trying to work out methods adapted to simple life with the simple equipment we have for our schools.

I believe that very little good can be accomplished until the Gospel of Christ has taken hold of lives, then the old things of the tribe that hold them down will be given up, one by one. Therefore we always preach Christ as the Saviour from sin.

Miss Soule has a school for girls, most of whom live in the villages but come by day for class work, cooking, gardening, etc., etc. As the girls get into their teens they may help in teaching for awhile but are soon married, often to a man of a different clan than their own, which means that they go to some distant village. We hope and trust that they carry the Gospel in their hearts.

The Nuers are more responsive than they were last year. Perhaps they are glad to have some quiet and security since the threat of danger is away from their border. We shall continue to use every opportunity to teach and preach, lead and guide them into the paths of peace.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

A MOURNING AT TANTA G. B. S.

One of the chief delights of our children for years has been a lovely, big rope swing put up six years ago when Helen Walker was on the staff of this school and, among many other things, saw the latent possibilities of this grand old acacia tree that has graced our garden much longer than the school itself.

Since that time swing-board after swing-board has broken and been replaced; also rope after rope has worn thin and been discarded for a better one. It would sound as though the swing was kept in constant use. Not so! The teachers carefully saw to it that only those swung whose conduct and attainments in school were such as to entitle them to this rare privilege. Then too there was swinging after the Junior meeting that is held each week. It was always a lovely sight to see the children taking their turns one after another and then beginning all over again.

But now, alas, this joy is gone forever as far as the present generation of boarders is concerned, for the wood-cutters, in their misguided zeal to solve the fuel problem, these war times, sawed this most beloved branch from the tree but left it several others which would have made just as good fuel, but not one of which would make such a swing.

It is truly a sad day in our lives for we children here have so few ways of amusing ourselves as compared with what we hear of children's joys in America, for instance. We do jump rope and play hop-scotch, and just lately we have got many cuts, bumps and bruises trying to learn to ride bicycles and roller skate, but none of those recreations is half the comfortable fun it is to swing.

—One of the Chief Mourners.

NEWS NOTES

An air mail letter from Dr. C. P. Russell gives a few details of the work in Assiut College and surroundings. The letter was dated October 11 and received November 21.

The College at Assiut had the best enrollment it had had for many years. Total of 732. Last year was a good year but this year the enrollment has gone a bit higher.

The Egyptian people had just received word through Mr. Nolin, who had a cable from the Board in America, telling of the arrival of the two ships bearing the two parties from Egypt. There was great rejoicing because this long and uncertain voyage had so happy an ending.

Dr. Russell was glad to report that the Assiut Hospital had enjoyed an unusually profitable month in September. When one thinks of Dr. Frank McClenahan there alone with all the responsibility of the buildings and equipment, the operations and treatments and the financial problems, and that he has been carrying on now for a long time with this unusual burden, one can not but rejoice for every crumb of comfort that may come to him.

We have always been proud of our girls in the classes at Assiut College. Only in the past three or four years have we been blessed with their presence. Dr. Russell writes that one of our Assiut College graduates of 1939, Isis Nashid, came out first in her class in the state university in Cairo the past year. The girls have shown the boys that they are at least their equals in scholarship ever since we allowed them to enter the college.

CAIRO COLLEGE FOR GIRLS

(From a personal letter from Miss Evelyn McFarland mailed October 9, received November 13)

It is a week yesterday since school opened and how tired we feel when the day is over at three-thirty! We have only fifty minutes at noon, and there is not much time to eat and get back to work. After Ramadan is over we shall have a whole hour which will help a little. Then we shall be out at three o'clock so the girls will have time to get home before dark, study and go to bed early.

We have a full school and we are having to turn girls away. The whole country is suddenly consumed with a burning desire to know English, either to get a handsome military husband, a job, or because they think French is out for good. These last two days we have had the whole staff—forty-five—on hand. I fixed the schedule in three days, in spite of the fact that just as I was ready to copy the teachers' schedules Miss T..... said she could not come as she was being evacuated to South Africa, having got herself married. I was just ill for a few hours, then we called for Madame Esther Fahmy Wissa's daughter to come, since she had offered to help. I quite revived and our schedules were typed just in time for the opening.

We are desperate! Girls swarm in on us and we are so reluctant to turn them away. Even though we have 21 part time teachers in addition to the regular staff we cannot take in any more and you know how hard it is to refuse these applicants.

We have many things for which we are thankful. The dormitory is as full as usual; the Extension Department is continued because M.... offered to take care of it; the J... car is being used instead of an extra bus and we have only had to make two trips to the "Shelter" since school began! You may be sure that "third floor" is promptly and unanimously there since the big night (September 15) of which you have heard, when we were the center of attention of Associated Press reporters, the Consulate, the American Minister, patrons and friends. But thank the Lord nothing was hurt not even our nerves!

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE OLD YEAR AND THE NEW

Into the silent places
The Old Year goes tonight,
Bearing old pain and sadness,
Old care and old delight;
Mistakes and fears and failures
The things that could not last;
But nought that e'er was truly ours
Goes with him to the past.

Out of the silent places
The Young Year comes tonight;
Bringing new pain, new sadness,
New care and new delight.
Go forth to meet him bravely
The New Year all untried;
The things the Old Year left with us
Faith, Hope and Love abide. *Annie Johnson Flint*

The Pain of the Old Year! How poignant!

It is the sadness of a whole world at war; it is the pain of separation as sturdy sons must break the ties of home and go to unknown experiences; it is news of dear ones in distant dangerous places; it is the oft-recurring visit of the Angel of death in the home.

How strong and brave have been those messengers who go bearing the Gospel of Peace to the world! We think of Duncan Henry and his son in prison and of Mrs. Henry and Marion, waiting, waiting, waiting. We think of the courageous ones who have sailed on dangerous waters going back to their fields of labor under the protest of anxious friends; we think of blackouts on ships on the high seas; we think of the Zamzam and its precious passengers, all of whom were miraculously saved; we think of the lonely ones in the Fayum as bombs fell; we think of the teachers with the responsibilities of a large school in Cairo rushing to the shelter whenever the fierce siren sounds, whether day or night. These all know something of what Paul wrote about—Paul who was in prison, in shipwrecks, in journeyings often, in perils of rivers, in perils in the city, in perils in the seas, in labor and travail.

The New Year comes "bringing new pain, new sadness." We have no illusions about the cessation of these.

The New Year will also bring "new joy, new delight." There is still our freedom: freedom of the press, freedom of worship of which many Christians fail to avail themselves; freedom of all kinds which we prize too little. There is plenty for all; there is the opportunity to serve fellow sufferers.

Above all we have faith in God. We as Christians believe as Dr. Mackay has pointed out that the "God and Father of our Lord Jesus Christ

controls history and all its happenings. Historical appearances to the contrary, Christians believe that God 'is the Ruler yet,' that He cannot be baffled, that His will, and no other, will ultimately prevail. If the Lordship of God means anything at all, it means that everything lies in his hands . . . . Neither do Christians find it difficult to believe, that God in the execution of His gracious purpose for mankind, can overrule sinful and tragic happenings for His glory and the greater good of men."

Since we have this faith we step forth bravely to meet the "New Year all untried."

IMPORTANT INTERDENOMINATIONAL MEETINGS

The Annual Meeting of the Home Missions Council will be held in Trenton, N. J., January 9-12. The Foreign Missions Conference will be held at the same place January 11-15. These conferences overlap in order to have joint sessions on Sabbath and Monday. Here will be gathered representatives of all mission boards in the United States and Canada to plan for the great missionary work of the church. Our own boards will be fully represented.

A third meeting of historic importance was held in Atlantic City December 11-13 at which time the three existing national church women's organizations consummatd plans that have been in the making for many years, thus forming the National Council of Church Women. Mrs. A. B. McBride represented the United Presbyterian women and has given us a description of this new organization. (Page 294)

LITERATURE SECRETARY'S RECORD BOOK

Again we call attention to the new Record Book for Literature Secretaries. It must be obvious that such a book will be of great value in maintaining a steady subscription list. The book will last for years and can be passed on from one secretary to her successor. The price is 35c. Order from Mrs. Ralph H. Arnold, 525 Mifflin Avenue (21), Pittsburgh, Pa.

ATTENTION
TREASURERS OF PRESBYTERIALS AND LOCAL SOCIETIES

We appreciate the care of our funds when sent inadvertently through the Treasurer of the Women's General Missionary Society. But since handling our funds is no part of her duties, and since this adds to her work, we earnestly urge that all monies intended for any part of the work of the United Presbyterian Women's Association be sent to our Treasurer: Mr. S. P. Steffler, 730 Oliver Building, Pittsburgh, Pa.

We hope for one hundred per cent cooperation in this matter.

Mrs. R. L. Thompson,
President of the United Presbyterian Women's Association.

CORRECTION: The name of the Reverend J. W. Acheson, D.D., should have appeared at the head of the article, "The Pathway of Promise," page 208, December Magazine, instead of W. W. Hickman, Ph.D.

WORLD DAY OF PRAYER, FEBRUARY 20, 1942

THE UNITED COUNCIL OF CHURCH WOMEN

The three interdenominational organizations ("The Council of Women for Home Missions", "Committee on Women's Work of the Foreign Missions Conference," and "The National Council of Church Women") have been drawing closer together for years through a committee which they themselves set up—*The National Committee of Church Women.* They realized the confusion of women all over the country because of so many organizations that seemed to divide the interests and effort of church women, while actually all were striving toward one goal—a Christian world.

Delegates from these organizations formed the Constituting Convention and met in Atlantic City, December 11-13. A fine program had been prepared; a fitting preparation for the busy sessions ahead were the splendid talks on: "The Church Woman Looks at Herself;" "The Church Woman Looks at Her Community;" "The Church Woman Looks at Her Nation," and "The Church Woman Looks at Her World."

Each session was opened with prayer and as the business of the Convention progressed there was the spirit of hearty cooperation, and consecration to the task, and a harmony that only those have who "serve the Lord Christ." Details of the Constitution and the election of officers and members of the National Board followed, and the new organization christened "The United Council of Church Women" with unfurled sail was launched. This ship, trusting the guiding hand of the Master, sets sail with a purpose: "to unite church women in their allegiance to the Lord Jesus Christ through a program looking to their integration in the total life and work of the Church and to the building of a world Christian community."

A letter was sent to President Roosevelt assuring him of our sympathy and loyalty and prayers that he may have divine wisdom and guidance in these troublous days; and the following resolutions were unanimously adopted:

"We, the women members of the Constituting Convention called together at Atlantic City, December 11-13, 1941 to unite through interdenominational bodies of church women into *The United Council of Church Women,* meeting at the hour of our country's involvement in war and at the time of the world's greatest tragedy, still believe individually and collectively that God reigns and that ultimately His will will prevail. In deep penitence for our share in the world's guilt and woe, we call upon the women of the churches to enter with us into the suffering and sacrifices of the human family,—

To combat the rising tide of hatred caused by war;
To minister to those suffering from the ravages of war;
To maintain and strengthen the Christian fellowship;
To show friendship and understanding to the men and women in service for the defense of our country;
To maintain the integrity of the home;
To continue to its fullest degree the ongoing ministry of the Church, even to the uttermost parts of the earth;
To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice for all the people;
Finally, to dedicate ourselves to the task of demanding of our country that it assume its full responsibility in the days to come in helping to build a new world order.

Mrs. McBride.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

THE NEW YEAR—LOOKING FORWARD

As we come to the close of one year and are about to step over the threshold of the New Year we are prone to look backward. We review the experiences and achievements. We have faced many problems and the solving of them has been a training school for us. We have made many mistakes and met defeat often along the pathway of the year's experiences.

Looking backward has its values, but the real duty is that of going forward. We found God's strong arm guiding us over the rugged part of the road. His promise: "As thy days, so shall thy strength be" has given courage and confidence to all. Praising our heavenly Father for His tender mercies of the old year, we think of the New Year giving us another chance to try again. We made many failures in the past but look forward with the hope of accomplishing more in His service. We cannot have the same opportunities we had last year but we shall have new opportunities. Maybe some of these will be to try again to do the things we failed in last year. May we remember that one source of joy and peace and assurance in the days of this New Year is Christ's promise to be with us all the way. "Lo, I am with you alway."

The story is told of a young girl who was tacking up a new wall calendar bearing the unfamiliar figures of the New Year upon it. She said: "It is going to be a beautiful year." A friend standing by heard the girl's prediction concerning the nature of the coming year and being curious to know what was in her mind asked: "How do you know it is going to be a beautiful year? A year is a long time." "Well," she replied, "a day isn't a long time and I know the year is going to be beautiful because I am going to take a day at a time and make it so. Years are only days when we come right down to it, and I am going to see that every single one of these three hundred and sixty-five days gets at least one beautiful thing into it."

This girl prophesied out of the plans and purposes of her own heart but if we, looking forward with the same confidence, find an opportunity daily for service we, too, shall find reasons for praise and thanksgiving. We do not know what lies ahead, yet it is possible to make each day beautiful in His service.

At the New Year season we may well recall the stirring words of William Herbert Hudnut and try to live up to their challenge:

"Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath
a load of care—
But fare ye forth with a song

"Quit you like men, be strong:
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good
with might—
So fare ye forth with a song.

"Quit you like men, be strong:
There's a work to do,
There's a world to make new,
There's a call for men who are
brave and true—
On! on with a song!

"Quit you like men, be strong:
There's a year of grace,
There's a God to face,
There's another heat in the great
world race—
Speed! speed with a song."

SENIOR LIFE MEMBERSHIP
$25.00 Each

November 1, 1941 to December 1, 1941

26. Mrs. Dora Jones.....Saxman, Kans. In memory of Mrs. Mary I. Johnson, by her daughters, Mrs. Gertrude Marshall, Pearl Johnson and Verda B. Johnson.

27. Mrs. Sadie Brothers...Saxman, Kans. In memory of Mrs. Mary I. Johnson, by her daughters, Mrs. Gertrude Marshall, Pearl Johnson and Verda B. Johnson.

28. Mrs. Estella Bundy..Saxman, Kans. In memory of Mrs. Minnie Williams, by her sisters, Mrs. Gertrude Marshall, Pearl Johnson and Verda B. Johnson.

29. Florence Jones.....Saxman, Kans. In memory of Josephine Johnson, by her sisters, Mrs. Gertrude Marshall, Pearl Johnson and Verda B. Johnson.

30. Mrs. Ida Florence Colgan..Canton, O. By the W.M.S., Bedford Avenue Church.

31. Mrs. Wade Arnold.....Canton, O. By members of the Corena Daugherty Missionary Circle, Bedford Avenue Church.

32. Mrs. Annie Z. Cross...Frankfort, Pa. By Mrs. Ernest Richmond, in honor of her aunt's 90th birthday.

33. Mrs. H. H. Carrell..New Concord, O. By Mrs. W. B. Morrow.

34. Mrs. Florence Kuchner..Chicago, Ill. By the Young Women's Guild of the Ravenswood Church.

35. Mrs. Harriet Schmidt....Chicago, Ill. By Dr. and Mrs. Gordon of the Ravenswood Church.

36. Mrs. Wm. Schenck.....Chicago, Ill. By Dr. and Mrs. Gordon.

37. Mrs. Jesse A. Reynolds..... ..... Philadelphia, Pa.

38. Mrs. William H. Laciar..... ..... Philadelphia, Pa.

39. Jean Crowe Hutcheson..... ..... Greenwich, Conn.

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46. John Birch.....Philadelphia, Pa. By his daughter, Helen Birch.

47. Delphine Pusey....Bala-Cynwyd, Pa. By Jane McCoy.

48. Sheridan Knieriemen, Philadelphia, Pa. By Elizabeth McCoy

49. Janet Stewart.....Bala-Cynwyd, Pa. By Mina Newlands.

50. Mrs. William Fish...Philadelphia, Pa. By Mrs. Watson and Lillian and Bertha Kilgus.

51. Elsie McCracken.....In Memoriam By Emma Kilgus.

52. Grace Hulton.....In Memoriam By her mother, Mrs. Florence Hulton

53. Mrs. Edwin Meadows..... .....Philadelphia, Pa. By Mrs. Free, Mrs. Boyd and Mrs. Weaver.

54. Mrs. John E. Crooks, Philadelphia, Pa. By Mrs. Molter and friends.

55. Mrs. Robt. Barr, Sr...Philadelphia, Pa. By friends.

56. Mary A. MacAskill....Boston, Mass. By the Anna E. Stoddard Missionary Society.

57. Lena MacLean.....Boston, Mass. By the Anna E. Stoddard Missionary Society.

58. Mr. Fred D. Haley...Youngstown, O. By the Margaret Anderson Society.

59. Mrs. George H. Williams..... .....Cleveland, O. By the Margaret Gordon Missionary Circle.

60. Mrs. Josie Bell Hastings..... .....Mount Vernon, Wash. By a friend.

61. Mrs. C. B. Bovard....Grove City, Pa. By her friend, Mrs. R. E. English.

62. Mrs. Porter Brown....McIntyre, Pa. By a friend.

63. Mrs. Florence Reed.....Bolivar, Pa. By Mrs. Oliver Henderson.

64. Vera M. Norman.....Omaha, Nebr. By friends, in memory of her mother.

65. Mrs. Martha McCartney..... .....Cambridge, O. By Mrs. C. F. Gross.

66. Mrs. D. E. Gardner....Cambridge, O. By Mrs. C. F. Gross.

67. Mrs. C. S. Campbell....Cambridge, O. By Mrs. C. F. Gross.

68. Sara Crow .....Cambridge, O. By Mrs. C. F. Gross.

69. Mrs. Sadie E. Wilson..Kimbolton, O.

70. Mrs. W. D. Millen.....Tulsa, Okla.
By a friend.

71. Mrs. R. E. Ausburn .....Tulsa, Okla.
By a friend.

72. George Alexander.....In Memoriam
By his wife, Mrs. George Alexander, Youngstown, Ohio.

73. Agnes Miller.....Youngstown, O.
By Mr. and Mrs. Earl Blair.

74. Mrs. John Bossert...Youngstown, O.
By Dr. and Mrs. James D. Brown.

75. Mrs. W. H Lightbody, Jr.....
..... Youngstown, O.
By Mrs. Fred Bunn.

76. Mrs. Raymond Dymond.....
.....Youngstown, O.
By her husband.

77. Mrs. John Crosbie, Sr.....
.....Youngstown, O.
By Mrs. J. Calvin Ewing.

78. Mrs. Newcomb Jones.....
.....Youngstown, O.
By Mrs. Etta Ewing and Mrs. C. V. Wasser.

79. Mrs. Samuel Graham. Youngstown, O.
By her husband and daughter, Jean.

80. Marjorie A. Haas....Youngstown, O.
By her father, Paul M. Haas.

81. Mrs. Richard G. Haas .....
.....Beaver Falls, Pa.
By her father-in-law, Paul M. Haas.

82. Mrs. Robert E. Haas.....
.....Schenectady, N. Y.
By her father-in-law, Paul M. Haas.

83. Mrs. Donald T. Morrison.....
.....Youngstown, O.
By Mrs. R. M. Morrison.

84. Mrs. Robert W. Sloan..Bellevue, Pa.
By her uncle and aunt, Dr. and Mrs. W. P. Wiegering.

85. Mrs. Cloyd M. Myers. Youngstown, O.
By her husband.

86. Mrs. Claude Harp.....Cleveland, O.
By her husband and a friend.

87. Mrs. C. E. Karnes..Reynoldsburg, O.
By her sister.

88. Mrs. Eugene Sampson....Volant, Pa.
By a friend.

89. Mrs. Frank M. Wilson.....
.....Cleveland Heights, O.
By a friend.

90. Mrs. Thomas P. Aldrich.....
.....Cleveland Heights, O.
By a friend.

91. Mrs. Robert M. Allen.....
.....University Heights, O.
By her sister, Mrs. W. F. Wilson.

92. Mrs. Elizabeth Johnson.....
.....Cleveland Heights, O.
By Mrs. J. M. Finney.

93. Mrs. Clifford Russell....Cleveland, O.
By Mrs. J. M. Finney.

94. Mrs. G. C. Harper.....Lisbon, O.
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95. Mrs. Lois Nothstine.....
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96. Alice Witbeck.....Washington, D.C.

97. Nelle Reynolds.....Washington, D.C.

98. Mrs. Paul Dobbin.....Greenbelt, Md.

99. Mrs. Irene Patterson.....
..... Philadelphia, Pa.

LIFE DIRECTORSHIPS

$300.00 Each

November 1, 1941 to December 1, 1941

1. Henry Dolfinger.....In Memoriam
By his wife, Mrs. Matilda Dolfinger, Merion, Pa.

2. J. Edward McMahon..Philadelphia, Pa.
By his wife.

3. Mary McMahon.....Ventnor, N. J.
By her mother, Mrs. J. Edward McMahon.

4. Mary S. Crawford....Wilkinsburg, Pa.
By the Women's Evening Missionary Society of the Second Church. In appreciation of most faithful and efficient service as treasurer for over thirty-seven years.

IMPORTANCE NOTICE

We find it is very hard now to obtain the material for the Thank Offering boxes that are on order. It may be even more difficult next year.

Please use the Thank Offering boxes you had last year as far as possible in order that our supply may be sufficient.

Mrs. O. H. Milligan,
Thank Offering Secretary.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

This is a New Year—1942. Hear the poets in their lines:

"So live today that when tomorrow comes,
Thou shalt not cloud the sun with vain regret;
But let thy hand and heart commit those deeds
That love for man and faith in God beget."

Also,

"Square your s h o u l d e r s to the world!
It's easy to give in!
Lift your chin a little higher!
You were made to win.
Grit your teeth, but smile, don't frown,
We all must bear our bit.
It's *not* the load that *weighs* us down,
It's the *way* we *carry* it."

A HAPPY NEW YEAR TO ONE AND ALL!

YOUNG WOMEN'S SPECIAL

Again mention is being made of this fund which rests wholly on Young Women's Societies and Girls' Circles for its build-up.

Sometimes there are those who feel that each society should have its own special so that a more personal contact might be effected. That societies may do or not do so has not been considered, but we are all well aware of the general special fund which plan was adopted in general convention almost at the inception of the department. This general special makes for oneness of spirit throughout the church. If a society wants to go the "second mile" and have its own special, it should do so only after it has fulfilled its part in the support of the regular work and the Young Women's Special fund.

We are grateful for comments on the part of our young women on the subject, even though there may be a difference of opinion as to the value of the special fund; this gives opportunity to explain.

A recent criticism of the established special fund was that there are so few personal contacts with the special, that many of the young women do not have a great interest in it.

This same criticism might be made of any part of our work which is beyond our sight. The way to be interested is to acquire knowledge from missionary talks and the reading of missionary literature,—the Missionary Magazine, Church papers and other literature.

To refresh our minds, the two objects in the Y.W. Special are again presented. The whole field, home

and foreign, was in the minds of the promoters.

Of course it is impossible to know Pasrur G.B.S., our permanent special, "face to face" without a trip to India, but when Dora Whitely comes on furlough, any presbyterial or society may have her as a guest. She can give firsthand information. When Mary. Coie comes home from the Sudan, seek her out. She can make the Sudan live for you! As for Mrs. Adams at Jubilee hospital and Miss McLenahan at Frenchburg, representatives from societies might have a little "Dixie" and "Mountain" tour all of their own and see the work for themselves. Then Miss Johnstone out in Tacoma would be glad to show any one from our societies about her field. These days, trips west and northwest are not uncommon. Why not include this mission in your itinerary? These three workers might be well known by members of many societies.

Here is a suggestion to those who desire contacts with our special workers. Write a letter annually to each worker. Tell about your society and your good times. Tell just what you would like to know if you were the missionary. If she receives your letter and if she finds time, chances are that she may reply and give you some interesting items to pass along. In order to have personal contact, some effort must be put forth by some one or ones.

(See the directory in the back of the Missionary Magazine to get station addresses.)

"HOLD FAST THY CROWN"

Some years ago a cartoon appeared on the cover of a magazine now out of print. It pictured a gayly dressed y o u t h (a young Christian), sitting on a wall. He had laid a s i d e his crown and seemed to be entirely unaware of its existence. In the background, the evil one was slipping up with a leer on his face and greed in his eyes with h a n d outstretched to snatch the coveted crown. Under neath were the words, "Hold fast thy crown!"

Because of conditions in the world today, because so many worthwhile things seem to be unattainable, it is well to remember the command, Hold fast thy crown! The world offers many types of living. In these last years the stress has been laid on living conditions in all their ramifications. Scarcity and plenty have been pitted against each other. The result has profited neither the poor, who know even better than before that they are poor, nor those with plenty whose sympathy has not been aroused noticeably.

A missionary was describing conditions in an underprivileged section of a large city to a fine, upstanding group of intelligent Christian girls. That people could exist under such horribly crowded conditions in this day and age was one wonder. That these conditions have been allowed by a city government to continue was another wonder. Knowing the attitude of hosts of those involved, the third wonder was, what can be done to get matters right, everything s e e m s so hopeless.

An astounding fact stated by the missionary was that most of the people in this section have had church relations, but because of economic conditions and carlessness, they have drifted entirely away! Looking about on the fair young faces of the present, the thought came, How far from such beautiful lives represented here to the squalor described above! The missionary stated that there were those in this same section who are good Christian people and who train their children to be obedient and thoughtful, but the odds are against such faithfulness. They must truly hold fast to their crowns!

Ideals are affected by one's surroundings. What other people do, or do not do, has more of an effect on us than we care to admit. What are some of the influences which tend to corrupt a community aside from a crowded condition, evil institutions and poverty itself?

In general, the breaking of God's moral laws. Specifically,—

1. Habitually unnecessary late hours, especially Saturday nights.
2. A disregard of Sabbath-keeping, —the whole day.
3. Sleeping-in on Sabbath morning, making up for lost sleep.
4. Irregular or infrequent attendance on divine services.
5. Carelessness in daily religion.
6. Neglect of God's Word.

But why lay so much stress on *one* day? History from the beginning has revolved about the Sabbath and right living. Israel rose or fell on the way it rated the Sabbath. The same may be said of later history. Man is essentially the same, regardless of the year or century. There is need for care on the part of all of us that we do not lose the best things,—it is so easy to fall into the habit of drifting.

The church can render real service to its youth to keep all vitally interested in its agencies and societies, in engaging the interests of its young people in the work of helping those in need of God to know Him! The youth of the church may become a positive force for righteousness and a deterrent to careless and wasteful living.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.—Revelation 3:11.

PRESBYTERIAL RALLY?

1.—*Is it true that the presbyterial is for women's societies only?*

No.

2.—*When were young women's societies given the same representation as women's societies in the presbyterial and general society?*

In 1906.

3.—*Is the young women's rally supposed to take the place of the presbyterial?*

No. The rally is not a business meeting, principally inspirational and informational.

4.—*Are girls' circles entitled to representation in presbyterial and rally?*

Yes, they are *part* of the *young women's department.*

5.—*In case the girls cannot attend, may the sponsor represent them?*

Yes.

6.—*Should every society, young women and girls endeavor to be represented at presbyterial and rally?*

Yes, for its own sake and for the good of all.

7.—*Why ask and answer these questions?*

Because they have been raised in one quarter or another and this public way seems to be the best assurance that all may know the answers.

RALLY

Chartiers Presbyterial met in rally on November 14 at Chartiers church in Canonsburg, Pa. Mrs. John B. Moore, Young Women's secretary of the presbyterial was in charge. One hundred and sixty guests sat down to a good chicken and biscuit dinner, which was served by one of the societies of the church, assisted by several young men.

When the roll was called, at least two societies reported having fifteen present. An unusual occurrence was the presence of representatives from a society just ten days old!

A member of the group presented several marimba solos, accompanied by piano, and one of the hostess members gave a piano solo, all of which were much appreciated by the missionary group.

The speaker of the evening, Miss Lois Kingan, Benha, Egypt, attract-

ed interest at once when she said she would present *"My Day"* in a mission station; also, *"My Week!"* One hundred and sixty people have a better understanding of the mission field, of the conduct of a mission school, of the many-sided life of the missionary worker. We may expect a more concerted and a more consecrated effort on the part of those societies represented at the meeting. If only *every* society had been present in goodly numbers!

A PRESBYTERIAL DINNER

The Sharon Young Women's Society was hostess to the societies of the presbyterial, a tureen dinner the occasion. One hundred and twelve sat down to the wonders of such a dinner. Seven societies were represented, including the entertaining society.

The dining room was beautifully decorated for the occasion in Hallowe'en style, autumn foliage and an abundance of fall flowers with place favors.

"Improving my society" was the subject for round table discussion, representatives from different societies taking part. Mrs. H. Ray Shear of Pittsburgh was the speaker of the evening. Group singing and a vocal solo gave beauty and charm to the meeting.

A SOCIETY PROGRAM

The Sharon Young Women's Society, according to its year book, is divided into six groups which serve as hostesses, singly or two or three at a time, depending on the occasion,—an evening meeting, or a picnic, or a dinner.

June, July and August meetings were picnic in form, although programs were in evidence in each case. The October, December and March meetings are to follow dinners, the first of these the presbyterial dinner referred to above.

The work of the society is under the guidance of ten secretaries,—four having the assistance of committee members.

ANOTHER RALLY

Conemaugh's young women's societies and girls' circles met on Nov. 13 at Indiana, Pa. The attendance was fairly good, just a little disappointing to the secretary, and, no doubt, to leaders in the different groups.

The speaker of the evening was a returned missionary from the Philippines, Mr. Frank Woodard. He is under the Presbyterian Board of Foreign Missions, and a resident of Indiana while in this country. His address was much appreciated.

The members present remembered with great interest the visit last June from one of our own missionaries to India, Miss Evelyn McKelvey, who is back in Sialkot hospital again, and hard at work. The girls decided to show their appreciation by supporting a nurse in training at Sialkot hospital. It was stressed that this presbyterial project should not in any way interfere with the societies' support of work already in hand,—the regular support and Young Women's Special fund.

The fellowship of the evening was enhanced by the hospitality of the local church through the medium of the Bertha Sutherland Society. Miss Lois Anderson is secretary of the work for young women in this presbyterial.

AN IDEA

A clever little "Christmas tree" folder in its pot,—a cut-out—is the invitation issued by the Jean McAuley Circle of Youngstown, Ohio, to its guests for the society's Christmas party on December 4.

The white pages within the green cover hold the necessary information as to the place of meeting, the dinner hour and the after dinner activities. An interesting evening is in prospect for all. Mrs. J. M. Easterday has given this information.

Girls' Circle Program

MRS. W. M. JACKSON, 818 Park St., Fairmont, Minnesota

SUBJECT — India — Pathways Along Five Rivers.

WORSHIP PERIOD:

Subject:—Love in a World of Chaos.

Quiet Music—followed by John 3:16—No. 184 BSH as a solo. The devotional leader gives scripture from memory. Matt. 22:37-40, Matt. 5:44, 1 John 4:20, 21 and 1 Cor. 13:3-8.

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees, takes off his shoes."
Elizabeth Browning.

I wonder if we are among those who *"see"* and recognize good in all God's creation—His people as well as in nature. God's "who-so-ever" applies to all nations and races, and has no place for greed and prejudice. He needs our cooperation that forces of love shall be set in motion. Christian love is being demonstrated in many ways and places in these troubled days. Love has no boundaries.

VOICE—"Malaysia is a land of many races. In one school, a Japanese, a boy of excellent character and a sportsman, was elected to an important position by his schoolmates, who were largely Chinese, during a time when the two nations were already at war."

LEADER—One of the most encouraging signs of the spread of love even today, is, that new converts to Christianity realize the need of brotherhood and want to share with others.

SECOND VOICE — "Just before leaving China, a lady Dr. told a Chinese missionary society how a group of South African women had sent a gift to them. They asked if she would be returning that way so that they might send $5.00 as a return gift, and bring back their pictures. The Dr. was prevented from returning by way of S. Africa, but while at home met a missionary returning there. So an American Missionary to China travels half around the world and asks another American missionary to take $5.00 sent by a group of Chinese women to Christian women in South Africa. This is symbolic of the spirit of love, binding us all together in spite of national boundaries."

LEADER—A young Chinese convert in a Refugee Camp writes—"If all pray for world peace, then although the language of prayer may be different, the cry will be the same." In closing our devotions I want to repeat for you this convert's prayer. "Oh God, make wars to cease and create a world of peace. Forgive our sins, spare our lives that we may repent. Let thy holy Spirit move the hearts of those who rule giving them love for their fellowmen. Work in the hearts of all in positions of authority that they may discover the way to world peace." Amen.

SONG.

LEADER'S INTRODUCTORY TALK ON INDIA

It is encouraging to read of the mass movement toward Christianity among the depressed classes of India. It is said 12,000 a month are asking to be baptized. Of our own work did you know we have over 45,000 communicants in our churches there? There are 119 self-supporting congregations, which seems

wonderful when we think of their poverty. You will be glad to know 2,200 women and girls are members of missionary societies, studying programs as we do. The people are becoming more and more interested in learning to read. As yet only 8 per cent of India is literate. With thousands learning to read the Word of God, one has a limitless vision of the opportunities for the spread of the gospel and the need for many more workers. Now let us locate our Mission stations and speak of the work that is being carried on. (Use map of The Punjab and follow same plan as given last month for study of Egypt).

PRAYER . . .

LEADER—
It is possible tonight to tune in our radio and receive broadcasts from our United Presbyterian Missionaries from far off India. (If convenient have announcer and speakers behind a screen.)

ANNOUNCER—
Dora Whitely, Superintendent of Girls' Boarding School of Pasrur, calling all Girls Circles of U.S.A.

DORA WHITELY—
Dear Circle Friends — I want to tell you how glad we are to be under your special care. We have our highest enrollment (378) this year but our work has been easier because of new building and equipment. (Tell of entertaining the Sialkot Presbyterial. Welcome of blind boys, etc., see Oct., '41, page 91.)

ANNOUNCER—
Alice Hill of Lyallpur reports, the Sarah Dougherty Bible Woman's Training School.

ALICE HILL—Nov. '41 page 160.

ANNOUNCER—
Dr. Reba Hunsberger will tell of the year in the Memorial hospital in Sialkot. Dr. Hunsberger has just been awarded by the government the Kaiser-i-Hind gold medal for distinguished service. She will probably not mention it.

DR. HUNSBERGER—
July-August, Magazine '41 page 781.

ANNOUNCER—
Flora Jameson of Girls' Boarding School of Sangla Hill.

FLORA JAMESON—
(Reports the girls interested in the Thank Offering. See July-August, '41 magazine, page 776. Sept., '41, page 30, 2nd col.)

IN CLOSING—
Leader reads Eph. 3:14 to 21 as a Benediction.

GO AHEAD *

By MR. C. C. MILLSON

Gujranwala, India.

To Abraham, sojourning, Father of the faithful race,
To Joseph, down in Egypt, full of purity and grace,
To Samuel, in the Temple, upon his little bed,
To David, in the battle, and to many more was said,
"Go Ahead."

And to His chosen people, the same command Christ gave,
Go tell them I have risen, have overcome the grave.
Our faithful, "Well Beloved" his parting word has said—
"Tell India He's risen, the first fruits of the dead,
Go Ahead."

*(In Memoriam: written of Dr. W. B. Anderson — beloved of the Indian Church — whose last message to India, was "Go Ahead.")

Field Secretary's Letter

As we approach the Christmas Time I am reminded of some pertinent questions asked by Dr. Stanley Jones in his discussion of what he calls "The Last Chord—Pentecost", not Pentecostalism. Here are the questions: Do we find it easier to celebrate Christ's birth than to be born again? Is it easier to commemorate His coming into the world than it is to go with His message into the world? Does it cost less to give gifts at Christmas than to give ourselves at Pentecost? "Christmas," he says, "is the festival of God with us; Pentecost is the festival of God in us."

Let us as workers together with Christ consider these questions—each ask them of herself and answer to Him. Then we approach again the time of Pentecost let not the abuse of that word turn us from its true meaning for us. It was the *power of the witness-bearing* of the one hundred twenty that counted for most on that day. Ten days before they went into the upper room fearful and sad; their Master had gone from them into the clouds and they were left alone. But He had said to them: "Wait until that which I have promised you has come;" so they waited and prayed and then He came—in a different form to be sure but He was with them again! Sadness was turned into joy; fear was gone. *He was there, more real, closer than ever before,* and faces alight, they started out to tell the Medes, Parthians and Elamites, the Mesopotamians and Cappadocians and all others with whom they came in contact, all who had come to Jerusalem to worship in the temple, and they told their story with such power that when Peter arose to answer the question "What does this mean?" the people listened and three thousand were added to the Church that day.

Jesus had been with them before and they recognized Him as Master —dimly as Lord and God; now He was in them; they knew Him as *Saviour and Lord and God* and they dimly realized what they later knew —that He was not *their* Saviour alone but the *Saviour of all men everywhere.*

We, the members of the Church of Jesus Christ, need a new conviction that He is not only our Master but our Lord and our God—with us and upon and in us—to give us joy and courage and power and concern for our own children and young people, that they all learn of Christ as their Saviour and that only He is the Saviour of all, of every nation and color and language. Yes, we should be deeply concerned that they be gathered in groups and taught their privilege and responsibility as *"workers together with Him" in His work of saving the world.*

Sallie E. Dickey.

THE GATE OF THE NEW YEAR

(See front cover)

The poem "The Gate of the New Year" was quoted by King George VI in a Christmas radio address two years ago.

Speculation as to the authorship arose and the leading literary men of Great Britain confessed they had never heard it.

"The King thereupon stated that he had obtained it from a friend, who had read it in a letter in a newspaper, which had been written by a lady, who had seen it on a Christmas card, which she had received a year previously from a friend . . . who had taken down the lines after having heard them recited by a singing teacher, who was unable to recall where she had found them." After long search the British Broadcasting Company claimed to have discovered the author.

In the meanwhile search was taken up in the United States by The New York Times and a correspondent reported that the author was an American.

This information came through Missions. The author is an American of old New England stock residing in the village of Schroon Lake, Adirondack Mountains, where he has a summer home.

Mr. Filley replied to our request; "I am pleased to grant your request for permission to print my peom."

These lines have captured the imagination of the whole world and are particularly appropriate for the unknown year 1942.

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

THE ANSWER IS—

What are the important dates on the W.G.M.S. calendar?

January 1—All Thank Offering money should be in the hands of the General Treasurer. All Thank Offering Reports should be in the hands of the General Thank Offering Secretary.

All Presbyterials desiring help from the Isa. 41:6 Fund should have their requests in. It would help, too, if all society contributions to this Fund were sent in.

March 5—Annual Report blanks must have been sent to Societies by this date.

March 31—Church year closes. Society officers' records close.

April 1—New Church year begins. New Society programs introduced. Society Literature Secretary sends to Presbyterial Literature Secretary the names of all members who are entitled to Reading Course Certificates.

April 5—Annual Reports of Women's, Teen Age, and Junior Societies returned to respective Presbyterial Secretaries as directed on Report blanks.

April 15—Annual Reports of Presbyterials must be in the hands of General Secretaries and final remittances from Presbyterial Treasurers must be in the hands of the General Treasurer.

June 19-23, 1943—Fifty-Ninth Annual convention of the W.G.M.S. at Akron, O.

Is it important that Society Officers meet together at the close of the Church year to make out the Annual Reports?

VERY IMPORTANT. Such a plan insures greater accuracy and completeness, and this is greatly needed. It is not an honor to our Cause when inaccurate and hastily prepared Reports are sent in. It also brings unjust criticism upon the Officers who must compile yearly Reports for the Convention and General Assembly. Often these do not agree because of incomplete or inaccurate reports from several sources. Officers meeting together can compare and correct; in the matter of finances the Treasurer's vouchers should be carefully gone over to get a correct count of the money contributed; in the matter of membership the Recording Secretary furnishes the record; the Prayer Group Secretary, the Thank Offering Secretary, Tithe Secretary, Statistical and Efficiency Secretary, Literature Secretary,—each has a part in making out the Annual Report.

It is important for Presbyterials to follow the same plan (where distances do not hinder) and we heartily commend presbyterials that are already doing so.

Is there any rule about combining the offices of Statistical and Efficiency Secretaries?

A few years ago the Annual Convention made such a rule, but not all Presbyterials conform to it. Perhaps they are not aware of the fact that such ruling had been made.

Is it advisable to re-elect a Statistical and Efficiency Secretary for several terms?

Because of the nature of her responsibilities a GOOD Statistical and Efficiency Secretary should be retained the same as a Treasurer.

We cannot urge too strongly, however, that when any new officer is

elected her predecessor should turn over to her the records, helps, and information required by the duties of the office. In this way the work can go on with less interruption.

Should the Annual Report be held by the Presbyterial Statistical and Efficiency Secretary until new officers are elected?

No, the Report should be sent on time and names of officers sent later, immediately after their election.

Whose duty is it to send the names of Presbyterial Officers who are elected after Annual Report time?

It is always the duty of the Statistical and Efficiency Secretary, who should send these names to the General Statistical and Efficiency Secretary without delay. The other Secretaries are depending on her record.

To whom should new societies be reported?

To the Presbyterial Statistical and Efficiency Secretary who in turn reports them to the General Statistical and Efficiency Secretary.

Who is responsible for the formation of Women's Societies where none exist?

Some Presbyterials assign this responsibility to an Organization Committee or, perhaps, the Executive Committee, or make no provision whatever. It seems to us that logically it belongs to the Statistical and Efficiency Department where no other provision is made.

What Contingent Fees are required of Societies?

Each Society regulates its own Contingent Fee for local use; the Presbyterial assesses its members a certain fee for Presbyterial expenses, the payment of which keeps a Society in good standing; the W.G. M.S. assesses its members ten cents each for Contingent Fund to keep up Administrative expenses. Some Societies fail to pay their share of the Contingent Fund yet they are being served the same as other Societies.

Should Presbyterial Officers be allowed their expenses by their Presbyterials?

Most Presbyterials we believe, take care of such expenses and all should do it. It is only business-like and fair that officers serving a Presbyterial should be provided their postage, printing of supplies, official telephone calls or other necessary expenses incurred in the performance of their official duties. This should come out of Presbyterial Expense Fund.

How does a Presbyterial gain a place on the Honor Roll?

By having a Women's or Young Women's Missionary Society in every congregation in that Presbyterial and having every Society's Report on time.

THE OLD AND THE NEW

The Old Year dies:
We mourn its death,
As 'neath its load of woe it bows:
Its gold is threaded thick with black,
Its pages filled with broken vows.
The good and ill—we bring it all
And humbly at His feet would fall,
Who keeps the year.

The New Year comes:
We hail its dawn
With hopeful hearts and fixed resolves.
We'll act our part and bear the load
Which on each humblest soul devolves,
And what of grief or sin we lift
We'll bring to God as New Year's gift.
God guide the year.

Annette Morrison Stubbs.—

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

JANUARY 1942 SNOW OR COLD MOON 1942 GREAT SUNS

THE CHARM OF THE NORTHWEST

BY MISS HELEN J. NOORDEWIER,
Springs, Oregon

It seems strange to be writing from an Indian reservation instead of from Egypt. However, I am glad I can do something here, if only for a time. The Indians, especially the children, have already won my heart, and the little papooses have a charm all their own!

The Indians are now returning from their fishing, hunting and root-digging, and are settling down for the winter. We hope to be able to visit many of them in their homes. However, the mountain roads are very bad in winter time, and they live so far apart, that this kind of work takes much time and patience. The other afternoon we visited four homes in the mountains, all several miles apart.

Here in Warm Springs there is a fine opportunity to bring the Gospel to the pupils in the Government's boarding-school. We cannot teach in the school but they come to us in encouraging numbers, attending the Sabbath-School, the Wednesday evening young people's meeting and the Sabbath evening service. As their teachers and their matron are not interested in their coming, and many of their parents are opposed to their coming, we feel that their voluntary attendance in such numbers is an evidence that their hearts are eager to know the truth and that they enjoy these services. If you could hear Mr. Machamer's fine messages to these Indian boys and girls, you would thank the Lord that they are getting such splendid teaching and you would rejoice with us that *you*, by your prayers and your gifts may have a part in making the Saviour known and loved here. Yesterday there were ninety-two in the Sabbath-School, including a small number of white children, whose parents are in government service. Besides taking care of her own two little ones, Mrs. Machamer manages to play the piano for the Sabbath School and for the Wednesday evening meeting and to teach two classes in the Sabbath School, one a large group of small Indian boys. I have the larger Indian girls and had fifteen of them yesterday, fourteen also coming to the evening service.

On Sabbath afternoon there is a service for the older Indians who do not know the English so well. Mr. Machamer gives the message which is translated by Mr. Smith, an Indian elder. After the singing and the message, an opportunity is given for any one to say an "edifying word" to the group. Yesterday Elder Miller, who looks like a typical Indian chief, gave a short but stirring message in the Wasco language. He stressed the fact that there were being prepared in heaven many mansions and that there was room for all those present to find a place in these mansions if they would open their hearts to the Holy Spirit and accept the salvation made possible through the shedding of Jesus' blood. He spoke with deep emotion and in his prayer I felt that he was pouring out his heart to God for the salvation of his people. Elder Smith, the one who followed with a few words, is about eighty years old, although still very keen mentally. He said, "I am pretty old now and will not be here much longer, but I want to plead with you to accept Christ before it is too late. *Now* is the day of salvation. These missionaries are here to seek to prepare us for the

life beyond this life. We must choose where we wish to spend eternity. Do not put off this serious matter because tomorrow it may be too late. Do it now." It did my heart good to hear these two Indians so earnestly second the able message which your missionary had previously given.

Old Susan Papaluit is very frail now. She lives alone in a little shanty about a mile from here. Mr. Machamer goes out there quite frequently to give her some spiritual refreshment and to chop some wood for her to burn these cold days (There are many ways of preaching the Gospel of the love of God!) Susan has many bodily ailments, but her face shines with the light of a true child of God and she is ready for the glory-land whenever her Lord calls her. As a girl she traveled with the Buffalo Bill Show and saw many sights in many places, but some day her eyes will behold something far more wonderful—her King in all His beauty.

Dear friends keep on praying that the young Indians who seem so hard and indifferent may be transformed by the mighty power of the Holy Spirit and like Susan, may become beloved children of God.

TAMA NEWS NOTES

BY THE REVEREND F. C. PATTERSON,
Tama, Iowa

Friends of Ella Davenport will regret to hear of the passing away of her mother on October 29 at the General Hospital, Toledo, Iowa. Mrs. Albert Davenport had not been well for two years but became seriously ill about two weeks before her death. Ella came home and was with her mother constantly the last ten days of her illness. The funeral was held on Friday, October 31. Before the funeral party left the house Louis J. Mitchell led in prayer in the Indian tongue and friends from Biblical College, Boone, Iowa, sang a duet. At the service at the Mission Chapel the Principal of the Tama High School, Mr. Ben Jones, sang Psalm 103 and "Sometime We'll Understand." The pastor's message was from John 14. Ella is the oldest of the living children. There is one boy, Clyde, next to Ella. Then there are four girls the youngest of whom is four years old. Pray for the father and for Ella that they may be given wisdom in caring for these motherless children.

The next morning after Mrs. Davenport's funeral word came to us that there had been two more deaths in the Reservation. Both these funerals were on Sabbath, Nov. 2, and your missionary pastor was invited to have part in both services.

The first funeral was that of Lucy White whose picture appeared in the Magazine some months ago in the "Meet My Friend" series. She had a stroke two years ago and has been an invalid ever since. Soon after that she requested baptism. Her speech had been affected and it was difficult for us to know how much she understood. But immediately we had completed the service of baptism at the hospital there was a smile on her face that was beautiful and revealed the joy in her heart far better than any words could have done.

The other funeral was that of Warren Mitchell who had just passed his twenty-first birthday. He was a victim of tuberculosis. An unusual feature of this burial service was that the young man's own father gave the Indian ceremony at the grave. Warren had requested this before his death. His two older sisters, Alice and Gladys, came home from Boarding School, Flandreau, S. Dakota.

TRACHOMA SUBDUED

BY THE REVEREND E. W. MACHAMER,
Warm Springs, Oregon

The Indian whose eyesight is threatened with this dread disease, has new hope in the miracle drug—Sulfanilamide. Small clinics have been operating throughout the West

(Continued on Page 318)

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

THE HOME GOING OF DR. MITCHELL

Dr. Mitchell, who for nineteen years served as physician and as superintendent of Frenchburg Hospital, passed to her reward quietly and peacefully on the morning of November 30. Her death came at the age of seventy-five and following an illness of nearly two years.

Dr. Mitchell came to Frenchburg in April of 1915 at the time the little hospital was erected and medical work under the supervision of Frenchburg Mission established. Hers was a service of devotion and self sacrifice such as few have rendered. In the early days of her ministry there were no highways and but few good roads. Her errands of mercy took her on long trips by horseback far back into the hills, over rough trails, and often through swollen streams, subjecting her to weariness and exposure. Never did she refuse a call when assistance was needed and there were few homes in Menifee County where she had not ministered. Hundreds of babes were welcomed into the world and countless lives were lengthened by her skill and care. The name of Dr. Mitchell was a household word in numerous homes.

In 1934, the combined care of hospital and community practice having become too difficult for waning strength, Dr. Mitchell resigned. For several years she carried on a light practice in Sharpsburg, Ky., but for the past few years has made her home in Mt. Sterling. During her last illness she was faithfully and tenderly cared for by Mrs. Luella Palmer, who for seventeen years had been helper and companion in the hospital.

The funeral was held in the Frenchburg Church where during the years she had worshipped and which she generously supported. The church was filled with men, women, and children who wished to honor her memory. She was laid to rest in the little cemetery on a beautiful hillside overlooking the village and community which she loved and to which she had ministered so unselfishly and so faithfully. We could but rejoice in her coronation. Truly she rests from her labors and her work do follow her.

Margaret Beveridge

EZEL NOTES

WOODS MEMORIAL AUDITORIUM AND EZEL SCHOOL AND COMMUNITY BUILDING DEDICATED

Tuesday, November 18, 1941, will stand as a day long to be remembered in Ezel, Kentucky: a day that marked dreams come true and a happy celebration of an accomplishment long awaited. On that day Ezel School and Community formally dedicated its new Auditorium-Gymnasium and class-room building. In the afternoon the school children and friends from the neighborhood enjoyed a program of band and chorus music and a play by the Dramatic Club, the first public program in their new auditorium. That evening the more formal dedicatory service was held followed by a reception of the guests and an inspection of the new building.

Dr. H. A. Kelsey, President of Sterling College brought the dedicatory address. The Women's Board was represented by Mrs. William S. Cook, Home Secretary, Mrs. Arthur B. McBride and Mrs. J. M. Heagen. Superintendent Ova Haney of our Morgan County Schools and Superintendent Harry V. Cowden of Frenchburg School brought greetings. However, elsewhere in this issue we believe you will find a more

detailed account of this occasion written by Mrs. A. B. McBride, in her "Mountain Musings."

THANKSGIVING FESTIVITIES

On Friday evening, November 21st, the Women's Missionary Society of the Ezel Church served a bountiful turkey dinner to over one hundred people in the new Home Economics Room and Lunch Room of our new building. Again they lived up to their reputation which has traveled far and wide. They also added substantially to their treasury. Following the dinner quite a few of those present adjourned to the new gymnasium and enjoyed the rest of the evening in Folk games and songs.

Our Women's Missionary Society is to have charge of the evening worship service on next Sabbath evening, presenting the pageant, "But Rather Rejoice." The annual Thank Offering will be lifted at that time. Ezel has much to be thankful for this year.

Our Junior Missionary Society under the leadership of Miss Sara Conrad and Miss Elizabeth Wilson had charge of our Morning Worship service on November 23rd. The Juniors presented a Thank Offering pageant. The boys and girls are good leaders in Thank Offering.

SPECIAL SERVICES

Ezel was enriched spiritually by a week of Special Services the week of October 20th. This year we had a week of preparatory services just before this special week. During this week of preparation our county agent, who is also president of our county Sabbath School Association, and four of our neighboring preachers brought us messages on five consecutive nights. Rev. Ronald E. Boyer of our Dayton, Ohio, church was our preacher for the week of the 20th. He was assisted in these services by Rev. Lester Case of Indiana, Pennsylvania, who led the song services each evening and directed a large chorus.

Rev. Mr. Boyer brought us stirring messages and gave inspirational messages to the student Chapel service each morning. Mr. Case taught us a number of new songs and organized a school and community choir that led us in our praise services. Both of these men won a lasting place for themselves in the Ezel community. It was a week of rich spiritual experiences and Christian fellowship. We believe that the prayers of our many friends were largely responsible for the success of these meetings.

FAREWELL TO OUR PASTOR

As you may have read in the church papers, our pastor, Rev. W. B. McFarland has just left us to accept a call to the Liberty Church of Youngstown, Ohio. Mr. McFarland preached his closing sermon on Sabbath evening, November 16th. Just at the close of the service that night Mr. Ellis Ward, clerk of Session, asked the congregation to be seated and in behalf of the congregation presented Mr. and Mrs. McFarland a beautiful silk quilt. He spoke of the service that both Mr. and Mrs. McFarland had rendered to Ezel and the work they had done for our church and asked that the gift be just a token of our appreciation.

On the Thursday night preceding the Young People's Society had a farewell party for the McFarlands. The Women's Missionary Society surprised them with a covered dish supper on Monday night and the King's Daughters had a little party for Mrs. McFarland that same evening. Our prayers go with the McFarlands as they enter a new field of service.

NEW GYMNASIUM USEFUL

Ezel's new gymnasium has already begun a useful and happy life. While Rev. Lester Case was here he used

(Continued on Page 314)

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
FEBRUARY

Miss Alice Grimes.....February 4
Miss Kate A. Hill.....February 4
Miss Vida J. Graham.....February 9
Miss Elsie E. Grove.....February 10
Miss Rosa McCullough.....February 15
Miss Martha Glass .....February 18
Miss R. Jean Black.....February 19
Miss Jane C. Smith, R.N.....February 20
Miss Ella M. Gordon.....February 21
Miss Janette Howland.....February 21

IN PATHS OF SERVICE

We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he, who journeys in them, walks with Thee.

Calvin W. Laufer.

INDIA

In the November number of the Magazine Alice G. Hill has a very interesting account of the Sarah Daugherty Bible Women's Conference held recently. A request has come to us for information as to the origin and history of this school. Miss Emma Dean Anderson, who served for many years in India, regrets that she cannot give the exact date of its opening but we believe her story will interest our readers.

"A gift of money had been given to Miss Elizabeth McCahon, who was giving her whole time to zenana work or house to house visitation. The donor, Mrs. Sarah Daugherty, wished the money used as Miss McCahon thought best.

"In 1913 all Bible Women were invited to come to Sargodha for two weeks of Bible study. All their expenses were paid by Miss McCahon from the Sarah Daugherty Fund. Almost all the Bible women came. Two hours each morning were spent in Bible study, and practical talks were given on how the gospel could best be presented to non-Christians. In the afternoon, groups were formed to go into the city or nearby villages for work. A missionary or older Bible woman accompanied younger ones as for three hours they went here and there giving the gospel message. In the evening the groups met and devoted about two hours to talking over their experiences of the afternoon. Then the day closed with a precious hour of fellowship in Bible study and prayer.

"At the end of the two weeks the Bible women testified to the benefit they had received and requested that they be invited to come the following year. The next year this work was placed under the Woman's Evangelistic Board, with Miss McCahon in charge. With very few exceptions this Bible School has been held yearly ever since. It is the guest of our different mission stations.

"The part of God's Word to be studied is selected a year in advance and memory work is also assigned. Sometimes whole books of the Bible are committed to memory. Our Bible women have much of God's Word stored away in their minds and hearts. Many have testified to the benefits they have received by meeting together from year to year.

"When Mrs. Sarah Daugherty passed on to her reward her family continued to give a yearly contribution to this school. But I have learned that now nothing comes from them and the surplus from their fund has been exhausted. The Bible women have been doing their best to carry on the school on the self-support basis but as many of them receive small salaries and have families to support it has been difficult for them to at-

tend and meet the whole expense. I think if our women in America knew of the importance of this school and how our Bible women prize it, they would gladly make it possible for all to attend."

The first echoes have come to us concerning the meetings held in Sialkot late in October. Both the Convention and the Annual Meeting were very fine and there was a spirit of good fellowship. The members of the hospital staff were able to attend the devotional services but not all the meetings. They were very busy as a number of the missionaries had malaria and dengue fever and found it necessary to be in the hospital at that time. We are glad to learn that they are better, however.

At this Annual Meeting the Mission gave Dr. Hunsberger permission to build the tubercular ward that has for some time been under consideration for the Sialkot Memorial Hospital. This ward seems to be much needed as there are always some patients in the hospital who are under observation for tuberculosis. A number of school girls have responded to treatment and the disease has been checked in its early stages. This hospital is growing steadily; the number of in-patients exceeded that of last year and the fees received were in excess of any previous year.

Dr. Lilli Seelig, a Jewish refugee from Germany, has been a very helpful assistant to Dr. Hunsberger. For several years Dr. Seelig has been studying the Scriptures. It was an occasion for much joy in our Mission that she was baptized at the Communion Service during the Annual Meeting.

India has not been very close to the war but one missionary writes that India is becoming war conscious. There are activities on every hand, prices are rising daily and there have been several blackouts. They are all organized for first aid and air raids, but life goes on much the same. They have a radio this year so can get news several times a day, but no one has ever heard America. Giving to the Red Cross and knitting, and buying Defense stamps are also included in the year's activities.

EGYPT

Letters from Egypt have been very scarce during the past weeks but we daily hear broadcasts from Cairo telling of the war conditions. In some of these we heard of air raids in Fayoum and in Cairo and we have been much concerned but word has come to us that no harm has been done to any of our missionaries in either of these cities and none of the buildings have been damaged. We are thankful to know of the safety of our missionaries and pray that they may be kept in health and strength during the stress and strain of this war. We pray, too, that peace may soon come to this troubled world and that the Prince of Peace may rule.

One letter recently received from Tanta Hospital tells that the missionaries generally are in good health and there have been no American patients admitted for some time. However, the hospital staff is kept busy with many Egyptian patients. Miss Elizabeth McKibben has been in charge of the nursing staff in this Hospital and is Dr. Moore's very efficient helper.

Reports from the Pressly Memorial Institute in Assiut are good and very interesting. The missionaries all seem to be in good health and they are so thankful to be in Egypt at this time, where they can carry on the work. The school has an enrolment of 580 pupils, 70 of whom are boarders. There is a new children's dormitory in which some very small children are cared for by a larger girl, who dresses them in the morning and puts them to bed at night. There are over 100 children in the kindergarten and they say some of them are "adorable." The teacher training class numbers seven. Two young Sudanese girls from the Nurses' Training

School in the hospital spoke to the senior missionary meeting recently. They were very attractive and most graceful and dignified. The school is trying to increase its missionary offerings as there is a new Bible Woman in Assiut to be supported. There are now three Bible Women and all are good. The hospital is giving a six weeks' course in First Aid and some of the P.M.I. teachers have joined. Later they hope to have Mr. Kingdon of the British Institute give them some lectures on enunciation, etc. This school is asking for new teachers for next year: one for piano, two upper grade, one kindergarten-primary, and one for teacher training.

We have been privileged to read a letter from Miss Mary Dawson who left Egypt with a party of missionaries and short term workers July 30 and reached San Francisco October 7. The journey was a most interesting one in many different stages with a variety of fellow travelers, among them soldiers, missionary groups, and a party from Beirut University in Syria. The weather ranged from almost intolerable heat on the Red Sea to weather quite cold on the latter part of their journey. They stopped at many interesting places. They were compelled to wait almost four weeks in Sydney, Australia, for another boat. Australia is an interesting place—a big undeveloped country, much of it wild and desert. The Australians were very kind to the missionary party and they really enjoyed their stay in the country. They found the sea between Australia and New Zealand very rough or "choppy" and many were seasick. One day was spent at Auckland, New Zealand, and their other stops included Suva, (Fiji), Pago Pago (Samoa) and Honolulu, (Hawaii). Eighteen very pleasant days were given to the voyage from Australia to Los Angeles, where some of the passengers disembarked. A group of our Church people met them, among these some missionaries who had served in Egypt and Ethiopia. In San Francisco another group of United Presbyterians met the remainder of the party. Miss Dawson was delighted to find that her mother and Miss Jane Smith had come on from Washington to meet her. The rest of her journey was made by auto over wonderful American roads, through the beautiful forests of Oregon to her home in Yakima, Washington. We are happy indeed to have Miss Dawson and her fellow travelers safe in the home land.

THE SUDAN

The only letter from the Sudan this month tells of Miss McIntyre's vacation in Kenya and that she is back at work in Wad Medani. Miss McIntyre writes that her trip to Kenya was more expensive than going to Egypt but one gets much colder weather and excellent fruit and vegetables. She was 8,100 feet up on the mountain side—Mt. Elgon—with forest all around. There was a large sawmill there. Kenya is very rich in farm products, lumber, stock, etc. Miss McIntyre felt very much benefitted by her vacation.

The storms in The Sudan were very severe in August and September and many of the native houses were destroyed. However, the roofs on the new mission buildings stood the test and no serious damage was done there.

Miss McIntyre, as well as other missionaries, is greatly pleased over the restoration of salaries as prices for all necessities are mounting day by day. Also it is becoming more and more difficult to get necessities so they try to buy when they can lest there will be no chance later on. There is a concentration camp near Wad Medani where there is need of lots of food. Potatoes and other vegetables are very scarce and milk is at a premium.

The work among the women has been going splendidly with 254 enrolled. There is a fine staff of five

teachers, two of whom were trained in Laura Wright's school in Tanta, Egypt. They teach Reading, Writing and Hygiene and all have a Scripture lesson daily. Miss McIntyre estimates that about 1,000 girls are now enrolled in the different stations of the North Sudan for similar instruction. Let us pray that these girls may through their studies come to know and accept Christ and His salvation.

Miss McIntyre is very pleased to know of the appointment of Dr. Mary Smith and Miss Ruth McCreery, fine types of girls to be ready to take up the work as the older ones have to lay it down. She hopes they will not long be prevented from coming to the field for they are so badly needed and the opportunities and openings for reaching the people have never been equalled.

ETHIOPIA

Ethiopia is again on our map. The surrender of the last stronghold of the Italians to the British has closed the campaign in Ethiopia and the United Presbyterian Church once more has the opportunity to carry the message of the gospel of Christ's love to this needy people. For some months Mr. Duncan Henry has been in touch with the Government in the interest of opening up missionary work in the stations in which we formerly had work and had important large property investments. At the present time the Government is interested only in medical work and has limited that to a single operation.

Letters and cablegrams have been exchanged and the latest cable message reads: "Assured official permission sent through Naerobi Washington medical staff including Blair hospital secretary; via Aden probably best; bring instruments, medicines, linens. (Signed) Henry." All of the proposed staff consisting of Mr. Sigurd Nystrom, Dr. Harriet Skemp Nystrom, Miss Ruth C. Beatty, R.N., Miss Jane C. Smith, R.N., and Miss Isabel Blair are willing to go as soon as arrangements can be made for safe travel. Dr. Stuart Bergsma, who served very acceptably in our hospital in Ethiopia for some years and is now in Taxila Hospital, India, has been asked to go to Ethiopia temporarily to help open up the work again. We are glad to say he has consented, with the approval of the Sialkot Mission. Dr. Virgil Dougherty of Nasir, The Sudan, has been appointed to go to Sayo in Western Ethiopia and look into conditions there.

Since our hospital property in Addis Ababa was expropriated it has been occupied by Italians and British sick and wounded soldiers. No doubt it will need some repairs and surely some new equipment, instruments and supplies of all kinds. We are asking Miss Ruth Beatty to give us some idea of the quantity and various sizes of the sheets, pillows and pillow slips and napkins needed. We hope the women of our missionary societies may help in furnishing the necessary equipment, medicines and supplies.

We thank our God for the way He has led us and we pray that we may be able to do our part in this great undertaking.

HOME MISSIONS

(Continued From Page 310)

it to teach the different groups in school some Folk games and songs. Even the adults of the community had a "play night." In fact they "put one over" on Mr. and Mrs. Heagen and turned their play night into a household shower for the superintendent and his wife who have just moved into the little cottage across the street.

To climax the week of dedication our basketball team won its first home game in the new gymnasium defeating a strong Salyersville team.

Temperance and Reform Department

BY MRS. VIRGIL HUTCHISON, Secretary, Avella, Pa.

INTRODUCING THE NEW TEMPERANCE AND REFORM SECRETARY

Elsewhere in this magazine, you will find the announcement of the election of new members to fill the vacancies in the Board membership. So, since new duties have come my way and new members are available, that Temperance and Reform department now passes into the hands of Mrs. Virgil Hutchison, who will, I am sure, carry this work on in increased helpfulness and interest.

I entered on this work fifteen years ago last June, taking it over from our dear Mrs. Wiegering who helped and encouraged me in so many ways. I have had it during the Prohibition era and in the Repeal era and I know of no time when it has been more important than it is today.

For Mrs. Hutchison, I ask the cooperation and helpfulness of all presbyterial and society secretaries and of all our women, for only with your aid can the new secretary carry out her plans and put across a program equal to the needs of the day.

(*Mrs.*) *Harriet S. Boobyer.*

THE TREASURER REMINDS YOU

That all requests from presbyterials for aid from the Isaiah 41:6 Fund must be sent in this month. These requests, together with the names and addresses of the principal and the alternate delegates, should be sent to the Isaiah 41:6 Committee consisting of Miss Ida B. Little and Mrs. Harriet S. Boobyer, the correspondence being directed to the latter.

On account of the increased cost of living the Board took action at its meeting on December 2 to restore the salaries of all foreign missionaries home on furlough to $800 a year and to make an upward revision of the salaries of all home missionaries and workers in the home Negro and Indian mission stations. We sincerely trust that all our societies will take note of this increased need for more generous month by month contributions to salaries, both home and foreign.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

PATHWAYS ALONG FIVE RIVERS

Since our flight of imagination of last month proved to be so inexpensive, let's take another—this time to the Punjab, which means Five Rivers, and travel toward the northern border of India until a barred road brings us to a stop. We really have no business here at Khyber Pass, but everyone comes if at all possible, and at least we can look over into the forbidden land.

Some may be super-sensitive to sea travel, so why not don our seven league boots and step immediately into Bombay. The American Express there will exchange our money, make our reservation for a compartment on the Frontier Mail according to the size of our party, two, four or five, and see that our baggage is transferred to it. At a huge market we shall secure a hamper and fill it with bread, Australian butter, Heinz canned goods that may be eaten cold, G-Washington coffee, tea, and various kinds of fruit. Hot water for tea or coffee will be bought at Spencer restaurants along the way. This is going to be fun if seasoned missionaries are to be with us.

After forty hours of the dirtiest and roughest train ride ever experienced we shall be in Sialkot where Dr. Andrew Gordon arrived eighty-six years ago. In these few hours we shall have seen evidence of great wealth in India and also of great poverty and suffering. Our visits to schools, churches and hospitals in the coming days will make us see by comparison what a priceless thing is this Gospel which Dr. Gordon and all these others following have distributed through teaching, preaching and healing. What a blessing it has been to thousands. And how happy we shall be to feel that we have had a share in this distribution through our missionary offerings, whether large or small.

Flights of fancy, however, are impracticable. We had better get down to facts. For some general facts turn to the '38-'39 study book, *The Church Takes Root in India,* by Basil Mathews. Order from Lit. Dept. at 60c. The *Foreign Missions Handbook*—1941, pages 21-30 inclusive, has excellent information in brief form. Order this from Board of Foreign Missions, 1505 Race St., Philadelphia, 5c. From this same address one may secure slides or films with accompanying lectures as follows: Stereopticon—*As Clay in the Potter's Hand*—City Life and Institutions; *Helping The Indian Church to Help Herself*—Boys' Industrial Home; *Where Dwellest Thou?*—The Punjab Church. Motion Pictures, silent, 16 mm—*The Boys' Industrial Home,* 3 reels. Users must provide screen and projector and pay transportation costs both ways.

For stories of those who have gone before you, get these leaflets: *Miss Kate Corbett, Miss Ella Gordon, Miss Nannie Spencer*—each 5c. Other leaflets, *Beginning of Girls' Boarding School, Sialkot,* 5c; *The Girls' Middle Boarding School, Pasrur,* free. *Lotto Game on India,* 50c.

WORLD DAY OF PRAYER

Keep February 20, 1942 in mind and order supplies early.

PRAYER CYCLE

The 1942 Cycle will have fold-in maps. Price, 10c each, $1.00 per doz., $7.50 per 100.

Tributes

MISS MARTHA A. JAMISON

The friends and members of the First United Presbyterian Church of North Side, Pittsburgh, Pa., wish to record a tribute of love and esteem for Miss Martha A. Jamison who was called to her heavenly home on July 16, 1941.

She had a queenly grace of manner and, while of a retiring nature, yet she radiated cheer and joy among her fellowmen.

Her interest in those that she taught in the Sabbath School years ago never waned and she always rejoiced to hear when they were busy with the Lord's work.

She helped to equip and support the Nursery that is conducted during the hours of the church service each Sabbath morning.

She was beautifully loyal to her home church and, as Mary of Bethany poured out her precious ointment on her Lord, so Miss Jamison poured out her treasures through the church, the Missionary Societies, and many other organizations for the building of Christ's kingdom on earth.

She retained a keen interest in everything that pertained to the life and growth of the United Presbyterian Church, therefore, "she hath done what she could."

To the sister and relatives we commend these words, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

"Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." (Revelation 22:14.)

Emma L. Dierdorf,
Rachel Spear Emery,
Ethel Miller Marshall.

MRS. HENRY W. HECKEL

We, the members of the Women's Foreign Missionary Society and the Ladies' Aid Society of the First United Presbyterian Church, N. S., Pittsburgh, Pa., wish to offer this tribute of love and regard to a dear f r i e n d and fellow-member, Mrs. Henry W. Heckel, who entered into Eternal Life, September 7, 1941, after a life of willing service and loyalty to her God.

From her childhood, Mrs. H e c k e l was identified with the work of the church; in the Sabbath School, as a pupil, as a teacher, leading many to Christ; as an officer, filling many official postions in the societies, and always giving her best. She was connected with "The M o t h e r s' Helpful Hour" from the beginning and served as the president for the past eighteen years; its members "rise up and call her blessed."

Mrs. Heckel was interested in all the activities of her b e l o v e d United Presbyterian Church and Christ's Kingdom everywhere. Her g e n t l e Christian character, her faithful active interest in all the work of the church, will ever remain an inspiration to all who knew her.

We commend her husband and son and many friends to the wondrous comfort of hope laid up in heaven and the assurance of the Word, "Precious in the sight of the Lord is the death of His saints."

Committee:
Margaret McCance,
Mary E. Carson,
Mary R. Hageman.

(As there were errors in the printing of the above tribute which appeared in the November 1941 issue of the Magazine, it is re-printed as corrected.)

MISS MARY CAMPBELL

The Lyda McClure Missionary Society of the United Presbyterian Church of Blairsville, Pa., wishes to pay a tribute of love and esteem to the memory of Miss Mary Campbell who was called to her eternal Home July 17, 1941.

For some years Miss Campbell was unable to take an active part in the Society, having spent her time in the loving care of her aged father. She never forgot her church and was always interested and willing to do her part when she was able to be at the meetings.

Committee.

MRS. D. H. SHOWMAN
MISS E. GREENAWALT

Scottdale United Presbyterian Church wishes to pay tribute to two of our faithful members, Mrs. D. H. Showman and Miss E. Greenawalt, who were called home in September.

They were both earnest Christian women, faithful and active in our congregation and in our Women's Missionary Society. The memory of their lives will inspire us all to nobler efforts in the Lord's work.

We extend our sympathy to the relatives and friends.

Women's Missionary Society

MRS. MARY POLLOCK HERVEY

The members of New York Presbyterial wish to pay loving tribute to the memory of Mrs. Joseph L. Hervey, who "fell asleep in Jesus" on September 29, on her Golden Wedding Anniversary Day.

Mrs. Hervey was a faithful, efficient and talented pastor's wife, and her gracious personality endeared her to all who knew her. With Dr. Hervey she has served faithfully in the congregations of which he has been pastor, especially in the musical service, acting as organist and choir director.

She loved her Master and His work; she was very active in all departments of the Presbyterial organization and we shall miss

her guiding spirit and wise counsel in all our meetings.

Mrs. Hervey was accorded the highest honor of Women's Work in 1909 when she graced the office of President of the Women's General Missionary Society at the convention in Buffalo, New York.

We extend our heartfelt sympathy to the bereaved husband and family and to the members of the East Brooklyn Church. May they receive comfort and peace from the Master, whom she loved and served.

Mrs. C. F. Clutter
Mrs. J. H. Tate

MRS. W. A. CAMPBELL

The Women's Missionary Society of the Hampton United Presbyterian Church, Pennsylvania, wishes to pay tribute to the memory of Mrs. W. A. Campbell who was suddenly called to her heavenly home September 14, 1941.

Although in poor health for some time she continued her interest in and support of the church where she had been a lifelong member and gave freely of her time and talents in the Master's service.

Her Christian character and her beautiful prayer life will ever remain an inspiration to all who knew her.

To her husband and other relatives we extend our sincere sympathy and commend them to Him who said, "I will not leave you comfortless."

Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them.

Mrs. M. Haberlein
Mrs. W. T. Donaldson

MRS. MARY E. EWING

The members of the Women's Missionary Society of the Second United Presbyterian Church, Steubenville, Ohio, wish to pay loving tribute to the memory of Mrs. Mary E. Ewing, who was called home on August 4th, 1941, having been a shut-in for some months. Even during her enforced absence from the meetings she strongly supported the organization by her gifts and prayers, and her beautiful Christian character endeared her to all. Her love and devotion to the Lord's House and the extension of His Kingdom, is a challenge to us to try to emulate her fine example of Christian living and faithful service.

To her loved ones we extend our love and sympathy.

Committee.

INDIAN MISSIONS

(Continued From Page 308)

on the various Reservations with Indian Service doctors and nurses treating the dread disease of the eyes which once meant blindness or a long, protracted treatment which might show results in six months—or three years.

Historians claim that Coronado and his conquistadores brought this disease to New Mexico in 1534. The disease has been taking its toll ever since.

The Indian service estimates that there are about 25,030 cases of Trachoma among the Indians of the United States and only two tribes are without the disease: the Florida Seminoles and the Taholah tribe in the Neah Bay region of Washington. Arizona's Navajos have a high rating of 30 per cent.

Trachoma is a virus disease, which granulates and scars the eyelids, leading to scarring and eventual clouding of the cornea, resulting in blindness. Cleanliness is a necessity for the disease, once cured does not immunize against further attacks and many recurrences have been known. Hence, public health instruction is as necessary as the treatment.

In 1938, doctors in the Indian service learned that internal doses of Sulfanilamide would halt the symtoms of trachoma within three days and that regular administration of the pills for two weeks would arrest the progress of the disease itself.

A clinic was held on the Warm Springs Reservation during the winter of 1939 and wonderful results were obtained. Many an eye received new brightness and vitality—thanks to this wonder-working drug. Another clinic is now being held and we hope that many more will take advantage of the treatment.

While many have had the terror of blindness taken away—we pause to pray that the Lord will also take the spiritual blindness from many that they may behold wonders of God in Salvation.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne—1941, Kinnaird College, Lahore
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1938—Sialkot City
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1938—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan, 1910—334 N. Rutan St., Wichita, Kan.
Miss Evva P. Hartig, R.N., 1924—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—1502 Penn Ave., Wichita, Kans.
Miss Kate E. Spencer, 1918—E. Main St., Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankford, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sheriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909—5th Ave., St. Joseph, Mo.
Miss Mary F. Dawson, 1922—112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926. c/o J. C. Downs—3222 Wainbell Ave., (16) Pittsburgh, Pa.
Miss Dora B. Mason, 1918—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—1011 S. Parkview St., Los Angeles, Calif.
Miss Mary L. Thompson, 1917—Tarkio, Mo.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Nasir
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Ruth Beatty, R.N., (Formerly of Ethiopia) c/o Mrs. Sydney Smith, Reedsville, Pa.
Miss Isabel Blair, 1922—80 Brownson Ave., Washington, Pa.
Miss Ray Huffman, R.N., 1924—315 E. Fourth St., Oklahoma City, Okla.
Miss Mary Jane McKnight, 1922—235 East 49th St., New York, N. Y.
Miss E. Verna Pillow, 1930—Sterling Kans.

* Retired.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. M. Bailey—Minia
Dr. and Mrs. E. E. Elder—Cairo
Rev. and Mrs. Dalton Galloway—Beni Suef
Rev and Mrs. W. P. Gilmor—Alexandria
Rev. and Mrs. E. E. Grice—Cairo
Rev. and Mrs. James E. Kinnear—Cairo
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof. M. C. McFeeters—Assiut
Rev. and Mrs. Willis A. McGill—Cairo
Dr. and Mrs. W. T. Moore—Tanta
Mr. and Mrs. W. W. Nolin—Alexandria
Dr and Mrs. H. E. Philips—Alexandria
Dr. and Mrs. C. P. Russell—Assiut
Dr. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. F Scott Thompson—Assiut

ON FURLOUGH

Dr and Mrs. J. W. Acheson—322 W. Manheim St., Germantown, Phila., Pa.
Dr. and Mrs. H. K. Giffen—2085 Adelbert Road, Cleveland, Ohio
Rev. and Mrs. F. D. Henderson—542 N. Bever St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison—Claysville, Pa.
Rev. and Mrs. E. R. Jamieson—5455 Shafter Ave., Oakland, Calif
Rev. and Mrs. W. B. Jamison, New Wilmington, Pa.
Rev. and Mrs. H. E. Kelsey—1308 Delaware Ave., New Castle, Pa.
*Dr. and Mrs. C. A. Laughead—403 Melrose Court, Iowa City, Iowa
Mr. and Mrs. J. W. McCutchan—8 Oakhurst Circle, University, Charlottesville, Va.
Mrs. M. C. McFeeters—c|o Rev. Frank Turnbull, New Florence, Pa.
Rev. and Mrs. H. A. McGeoch—New Concord, Ohio
Dr. and Mrs. R. T. McLaughlin—5128 Wayne Ave., Germantown, Phila., Pa.
Dr. and Mrs. F. M. Thompson—7345 Byron Ave., Detroit, Mich.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter—Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. Stuart Bergsma—Taxila
Rev. and Mrs. James D. Brown—Rawalpindi
Dr. and Mrs. J. G. Campbell—Sargodha
Rev. and Mrs. Wilbur C. Christy—Sheikhupura
Rev. and Mrs. E. V. Clements—Badomali
Rev. and Mrs. J. H. Colvin—Gujranwala
Rev. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. John D. Harkness—Rawalpindi
Rev. and Mrs. J. A. McArthur—Gurdaspur
Rev. and Mrs. Robert Maxwell—Sialkot
Rev. and Mrs. Paul A. Miller—Sialkot
Mr. and Mrs. W. H. Merriam—Gujranwala
Mr. and Mrs. C. C. Millson—Gujranwala
Dr. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. Jay W. Ranson—Sangla Hill
Rev. and Mrs. W. H. Ross—Lyallpur
Mr. and Mrs. C. A. Stewart—Dhariwal
Dr. and Mrs. H. J. Stewart—Gujranwala
Rev. and Mrs. J. H. Stewart—Pathankot
Rev. and Mrs. Wm. Sutherland—Campbellpur
Dr. and Mrs. John Vroon—Sialkot
Mr. F. A. Whitfield—Gujranwala

*On leave of absence.

ON FURLOUGH

Dr. and Mrs. J. C. Heinrich—256 Mabrick Ave., Mt. Lebanon, Pittsburgh, Pa.
Dr. and Mrs. S. C. Picken—1241 13th St., Des Moines, Iowa
Miss Gwynaeth R. Porter—535 Spring St., Wooster, Ohio
Dr. and Mrs. R. R. Stewart—514 West 122 St., New York, N. Y.
Mrs. F. A. Whitfield—717 N. Main St., Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. L. Anderson—Wad Medani
Dr. and Mrs. V. F. Dougherty—Nasir, Sobat River
Rev. and Mrs. Leander Finley—Omdurman
Rev and Mrs. K. Glen Fleming—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields—Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. A. Heasty—Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight—2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith—Telluride, Colorado

ETHIOPIA

Rev. and Mrs. D. C. Henry—Addis Ababa

RETIRED FROM ACTIVE SERVICE

EGYPT

Rev. S. G. Hart, D.D.—New Wilmington, Pa.
Dr. L. M. Henry—New Wilmington, Pa.
Dr. and Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. A. A. Thompson—New Concord, Ohio

INDIA

Dr. and Mrs. H. C. Chambers—826 North "A" St., Lake Worth, Fla.
Rev. and Mrs. Osborne Crowe—New Wilmington, Pa.
Rev. D. R. Gordon, D.D.—2330 Carroll Park, S., Long Beach, Cal.
Dr. and Mrs. J. H. Martin—314 North "K" St., Lake Worth, Fla.
Dr. and Mrs. J. A. McConnelee—Fowler, Calif.
Rev. and Mrs. H. S. Nesbitt—288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.—535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. G. A. Sowash—Owing Mills, Md.

† Retired.

A Little Time Apart

World Day of Prayer
Feb. 20, 1942

For Such A Time As This

And who knoweth whether thou art come to the kingdom for such a time as this? Esther 4:14.

For such a time as this each stalwart soul
Is come into the Kingdom. To dismiss
All fear and right all wrong: be that the goal

For such a time as this.
Since all the world is plunged in War's abyss;
Since Fire and Sea have taken toll; and the whole
Wide world has felt the poison of Death's kiss:
So all who love the Lord must needs condole
And soothe; and none should ever be remiss
In lifting hearts to Him who will console
For such a time as this.

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

The Spirit of The Early Christians

A PASSAGE FROM THE EPISTLE TO DIOGNETUS BY AN UNKNOWN APOSTOLIC FATHER, WRITTEN PROBABLY WITHIN THE FIRST FIFTY YEARS OF THE SECOND CENTURY

Christians are not distinguished from the rest of mankind by country, or by speech, or by customs. For they do not dwell in cities of their own, or use a different language or practice a peculiar life; they are not champions of a human doctrine, as some men are . . . the condition of citizenship which they exhibit is wonderful, admittedly beyond all expectation. . . . They exist in the flesh, but they live not after the flesh. They spend their existence upon earth but their citizenship is in heaven. . . . They are poor and yet make many rich; they lack everything, and yet in everything they abound. They are abused, and they bless; they are insulted, and repay insult with honor. They do good and are punished as evildoers and in their punishment they rejoice as finding new life therein.

In a word, what the soul is in the body, Christians are in the world. . . . Christians are in the world, and yet they are not of the world. . . . The soul is enclosed within the body, and itself holds the body together; so too, Christians are held fast in the world as in a prison, and yet it is they who hold the world together.

So great is the position to which God has appointed them, and which it is not lawful for them to refuse.

Translated by L. B. Radford. Quoted in the Prologue of A Christian Imperative.